

# A S E R M O N

Preached at

*St. Sepulchre's Church;*

MAY the 6<sup>th</sup>, 1736.

*(The first Thursday after Easter-Week)*

BEING THE

Time of the YEARLY MEETING of  
the CHILDREN Educated in the CHARITY-  
SCHOOLS, in and about the Cities of London  
and Westminster.

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By JOHN DENNE, D.D.

Archdeacon of ROCHESTER, and Rector of  
LAMBETH.

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*Publis'd at the Request of the Gentlemen concerned  
in the said CHARITY.*

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To which is annexed,

An ACCOUNT of the Origin and Designs of  
*the Society for Promoting Christian Knowledge.*

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Printed by M. DOWNING, in Bartholemew-Close, near  
West-Smithfield, 1736.

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I shall not trouble you with things, nor  
with any Apology for my Delay. For  
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**TRUSTEES**

OF THE

**CHARITY SCHOOLS**

In and about

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nal Notes, to make it as I thought

GENTLEMEN,

*Charity Schools.*

**HIS** Annual Sermon was first  
Preached at your Request, and  
is now made publick in Obe-

dience to your Commands,  
I ought indeed to have shewn more

readiness in my Obedience; but there were some Reasons, that prevented me in sending it sooner to the Press. As those Reasons were of a private nature, I shall not trouble you with them, nor with any Apology for my Delay. For if this Discourse shall not, when it is read, deserve the same good Opinion You were pleased to express of it, when You heard it; it will even now come too soon into the World: and had better been quite suppressed. However, upon your Judgment of it, I have ventured to submit it to publick Censure: and shall fear being answerable for nothing more, than what was omitted in the Pulpit for want of time, and for what has been added since in Marginal Notes, to make it, as I thought, the more useful.

One chief Motive with me both to preach and print this Sermon was, that I might bear my publick Testimony to that good Work you have at heart, and

and to those good Ends you have in view: I am indeed willing to believe and hope, that if you go on to pursue them without regard to any selfish or party Interests; and with Unanimity, Prudence, Vigor, and a Christian Temper of Mind: and to amend, and improve, as far as you can, whatever you find upon better Experience, to have been imperfect in the first Plans of so excellent a Design, as that of training up the Children of the Poor in Principles and Habits of true Religion, Virtue, and Industry; if you go on thus, I can't, I say, but hope, that you will have no other *Enemies*, than what are so to *Christianity* itself: and that all, who wish well to our happy Constitution in *Church* and *State*, will not only join with you in their Approbation of *Charity Schools*, but in erecting and supporting them. That the Blessing of God's Grace may always prevent, assist, and further you in such Works, as end in his Honour and Glory: and then  
bring

bring you for your final Reward, to his Heavenly Kingdom, is the sincere and fervent Prayer of Him; who is, as a Minister of the Gospel, and as a Member of the Society for Promoting Christian Knowledge,

**GENTLEMEN,**

*Your Most Faithful,*

*Humble Servant,*

**JOHN DENNE**

*Recorder,  
Nov. 2. 1736.*

**DEUT.**



was better. A Point indeed not worth examin-  
ing or determining if we follow the Judge



DEUT. VI. 6, 7.

*These words, which I command thee this  
day, shall be in thine heart. And  
thou shalt teach them diligently unto  
thy Children, and shalt talk of them  
when thou sittest in thine house, and  
when thou walkest by the way, and  
when thou liest down, and when thou  
risest up.*



**A** universal Corruption of Man-  
ners, and a prevailing Infide-  
lity, have long been the com-  
mon Topics both of private  
and publick Complaints. The  
World, no doubt, is extremely  
bad: and if we judge from Complaints of the  
like kind, which are as old as any History we  
have; it will be difficult to determine when it

BUT

was

was better. A Point indeed not worth examining or determining, if we follow the Judgment of *Salomon*, *Eccl. vii. 10. Say not thou, What is the cause that the former days were better than these? for thou dost not inquire wisely concerning this.* It is, I am certain, the wiser way, nay, it is a *Duty* we owe to *God*, to our *COUNTRY*, to *OURSELVES* and *FAMILIES*, to remedy, as far as we can, those *Grievances* we *feel* so sensibly; and *feeling* are apt to aggravate so much, as to turn our *Complaints* into *railing Accusations* against our *Governors*, or *Neighbours*. It is our *Wisdom* and our *Duty*, because the *Days* we live in are *evil*, to be good ourselves, \* to walk more *circumspectly*, and to be the more *vigilant* and *vigorous* in preventing, and amending what we know to be amiss, within our respective *Spheres*. The *Body Politick* would soon reap the Benefit of such a *Spirit* working in every Member, which, by the *Blessing* of *God*, might by degrees produce the desired *Effect* of *better Times*; an *Effect*, that can never come to pass without a *Miracle*, if little or no *Care* be taken of the good *Education* of *Children* among the *Rich* as well as *Poor*, if private *Families* are not religiously, and regularly ordered, or if the *Wise* and *Good* (few as they may seem to be) should grow *inactive*, and give up all for *lost*; thinking it too late, or themselves too weak, to stem the *Torrent* of *Ungodliness*, that threatens to break in upon us, whose *overflowing* we have the greatest reason to *fear*.

\* Ephes. v. 15.

BUT

BUT the Zeal and Numbers of this Assembly, who appear of their own accord in the Cause of Virtue and Religion, promise more hopeful Things, and *Things* that will *accompany* the *Salvation* of themselves and others; inasmuch as I am *perswaded*, that you have, my Brethren, all those *Truths* and *Commands* of GOD at heart, which He hath spoken either by the Voice of *Reason*, or by the Dictates of *Conscience*, or by the Mouth of his *Prophets*, or by the Gospel of his SON: and that you are (as it is your \* *Wisdom*) not only disposed \* Deut. iv. 6. to *keep* and *do* them; but desirous likewise to promote in the World an Obedience to the *one*, and a Belief of the *other*, by the *fittest* means. And no means can be more *fit*, than what *Moses*, the inspired Law-giver of the *Jews*, chose, whereby to perpetuate to all Generations the Religion, and the Laws, which GOD himself (as we read in the foregoing † Chapter) *spake*, † Ver. 22—24. and delivered to that People (*written in two Tables of Stone*) upon Mount *Sinai*, out of the midst of *Fire*, *Clouds*, and *thick Darknes*. — But notwithstanding the affecting deep Impressions, the *Glory* and *Greatness* of the *living* GOD must have made upon the *Jews*, by the *dreadful* Solemnity wherewith he proclaimed his *Commandments*; notwithstanding those *Commandments* were but *Ten* in number, and engraved on *Stone*, so as to last to *After-Ages*; notwithstanding the whole Transaction was in every Circumstance so *amazing*, † as that no- † Chap. iv. 32. thing like it had been ever *seen* or *heard* upon



the Earth : Yet the wise *Moses*, arguing from the general Temper of corrupt Mankind, or from his own particular Experiences of that Nation, seems to conclude, that *all* that had been said or done, even the Voice of God himself speaking terribly out of Heaven, after marvellous Proofs of his Care and Goodness towards them, would soon be neglected or forgotten, and prove ineffectual ; unless that People could be prevailed on to comply with the important Exhortation in my Text : *These words which I command thee this day, shall be in thine heart : and thou shalt teach them diligently unto thy Children, and shalt talk of them, when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.*

THE Text thus connected will afford a proper Subject for me to speak to on the Occasion of our present Meeting ; and to shew,

I. WHAT need there is of the earliest Instructions, with the most constant Care afterwards to revive and reinforce them, in order to make and keep men wise, virtuous, and religious. — And,

II. WHAT Advantages are likely to follow from such Instructions and such Care ; as well to the Persons who are Objects of them, as to the Communities wherein they live. — When this is done, I shall conclude with a suitable Application.

I. First,



I. *First*, I AM to shew, what *need* there is of the earliest *Instructions*, with the most constant *Care* afterwards to revive and reinforce them, in order to make Men *wise, vertuous, and religious*. Children receive from the Goodness of their Almighty Creator Souls endow'd with various Faculties, Apperites, and Passions: and though herein they naturally differ from one another; yet the Perfection and Happiness of each Individual will consist in the wisest Use, and best Improvement of his own proper Gifts. *Understanding* is in some degree common to them all; and as that Faculty sets Man above the rest of sensible Beings, so it ought to be the governing Principle within him: and every other Power, even *Liberty* itself, should act in obedience to its Dictates. If then the good Conduct, and happy Issue of human Life depend so much upon this single Power, well might *Solomon* † ask of God an *understanding Heart*, as the choicest Blessing he could give him. *God* has indeed given it to every one of us, in such *measure*, as it hath pleased him; but not by any original Impressions of Knowledge on the Mind. He only furnishes it with Faculties, as *Means* sufficient (if we will employ them as we may and ought) to discover, receive, and retain such Truths of every kind, as are requisite to the various Ends, and Purposes of our Being. By these *Means*, and by the Blessings of his *Grace*, he makes us *wise* unto *Salvation*; he shews us || *what we* are, Kings iii. 9.

*are, whereunto we serve, what is our Good, and what is our Evil: and thus conducts us by a continual Progress in the Ways of Truth and Righteousness, through this state of Trials and Improvements, into new Regions of heavenly Light, where we shall be \* equal unto the ANGELS, and be for ever drawing nearer to the GOD and Father of Spirits, by greater degrees of resemblance in Wisdom, Vertue, and Glory.*

\* Luke xx. 36.

\* Gen. i. 27.  
Ecclus. xvii.  
2, &c.

THIS being the Case, and that the Sons of Men, though \* *created after the image of GOD*, are only born with natural *Faculties*, capable of divine Perfection by due *Improvements*; and that these *Improvements* depend upon themselves, upon a free and wise exercise of the several *Faculties* GOD gives them; It must be the Concern and Duty of all, who have brought *Children* into the World, or are otherwise intrusted with their Education, to see that they grow in *Knowledge*, as in *Years*; till they || *are of full Age*, and have by reason of use their *Senses* exercised to discern both Good and Evil, and do know how to refuse the one, and choose the other. And as their Perfection and Happiness can only flow from a gradual Progress in rational Accomplishments, thro' every Period of their Existence, no time should be lost in an Affair of such consequence; for that the † Soul be without Knowledge, it is not good: and whom shall we teach Knowledge? and whom shall we make to understand Doctrine? THEM, in the Judgment of *Isaiab*, † that are weaned from

|| Heb. v. 14.  
Isai. vii. 15.

† Prov. xix. 2.

† Isai. xxviii.  
9.

*from the milk, and drawn from the breasts.* The first Dawnings then of Understanding in the Mind should be carefully observed, and all the Materials of true Wisdom should from time to time be laying up in store: and Reason taught, as soon as possible, to select, digest, and use them.

To express this to us by Similitudes both just and beautiful; some Philosophers compare an *human Soul* to an empty *Cabinet*, of inexpressible Value for the Matter and Workmanship: and particularly, for the wonderful Contrivance of it, as having all imaginable Conveniencies within, for treasuring up Jewels and Curiosities of every kind.—But then we ourselves must collect and sort them, and we shall ill deserve such a Present from the Maker, if we either keep it empty, or fill it with Trifles; nay, if we do not, as we have opportunity, furnish and enrich it with whatsoever is of use or worth, in Art or Nature.—This ought indeed to be the main Business of our Lives.—Others, with equal truth and justice, have likened the Minds of Children to a *rasa Tabula*, or *white Paper*, whereon we may imprint, or write what Characters we please; which will prove so lasting, as not to be effaced without injuring or destroying the Beauty of the whole; even as Experience shews, and the *Son of Sirach* advises, † *My son, gather instruction from thy youth up: so shalt thou find wisdom, till thine old age.*—These first Characters therefore ought to be deeply and beau-

† Ecclus. vi.  
18.



† Prov. xi. 10.  
ch. xxiv. 13,  
14.

\* Joh. xiv. 6.  
† Luke xi. 35.

beautifully struck, and the Learning they express should be of great Price. And this, if timely Care be taken, may be done with ease, because the *Mind* is then *soft* and *tender*; and because *Truth* and *Right* are by the nature of Things, † as *pleasant* to the *Soul*, as *Light* and Proportion to the *Eye*, or as *sweet* as *Honey* to the *Taste*. But if such Impressions be not made, either Ignorance and Folly will prevail; or Errors and Prejudices will take possession, and afterwards prevent the Knowledge of *Wisdom* from entering or striking on the *Mind* with its innate force and lustre. And when once we have lost our *natural* Sense and Love of *Truth* and *Right*, and when the *Light* within us is become *Darkness*, how great *must* that *Darkness* be, and how irretrievable the Misery of such a State? Wise therefore was the caution of our blessed *Master*, who is the \* *Way*, and the *Truth*, and the *Life*, † Take heed, *that the Light which is in thee be not Darkness*.

Besides, the *Soul* of Man is from the first an active Principle, and discovers a natural desire and thirst after Knowledge, which should be gratified, by filling it with all *Wisdom*. — The proper Season then to begin to fill it, must be in the earliest Years of Life; whilst the *Mind* is sincere, innocent, and open; whilst the *Judgment* is disposed to approve, and the *Will* to choose Things that are *true*, or *excellent*, having yet no Biass from Corruption, Passion, or Prejudice: whilst we can look upon all that is in the world, the *lust* of the *flesh*, the *lust*



lust of the eyes, and the pride of life, without Desire or Concern; and can even despise its Treasures and Glories; should they tempt us to believe or act against the Truth of Things, or our own Consciousness of that Obedience we owe to God, the Maker and Governor of the Universe.

At this Season therefore, *Children* should make what Proficiency they can in the Knowledge of moral and religious Truths. For this Knowledge, though of the last consequence to them, (as it comprehends the whole Duty, and extends to the eternal Happiness of Mankind) is not born with them. They are only endowed with great and good Abilities of Mind fitted to attain it: and it must be gradually attained in like manner, and by the same Methods, and with the same Pains, as other Arts and Sciences, by instructing and improving the Understanding. The truest and rightest Notions of God himself seem not to be naturally imprinted on the Soul, but must be acquired by a free and faithful use of his Gifts and Graces. The best counsel then, and what the wisest of Men has given, is, † that *Children* should learn to remember their CREATOR in the days of their Youth, and should have a true Knowledge of Him conveyed to their Apprehensions, as they will open to receive it. I mean not that their Heads should be perplexed ‡ in searching out what no Mortal can ever find, his Nature and Attributes unto metaphysical Perfection. — They know enough, if they know

† Ecclef. xii. 1.

‡ Job xi. 7.

know what HE is in his relation to us; if they are taught to believe what may be *clearly seen* and *understood* of Him *by the things that are made*; as that he is the supreme Cause of all things; that in Him we *live, and move, and have our being*: that to Him alone we owe all the Good we now enjoy: and from Him only can receive whatever more we expect or want.

—For this Knowledge, if it have its natural Effect, will end not in Superstition or Enthusiasm, but in such returns of Love and Gratitude, of Worship and Obedience, as in the Reason of Things must be due from Creatures to their Maker, Preserver, and Benefactor.

This is the true Source of Moral Obligations; for without Religious Principles, the Practice of Virtue could not long subsist; and all human Society must end, when the Sense of God is lost. God has, indeed, so framed our Minds, that if our Understandings be not very much darkned, or very much depraved, we cannot but inwardly approve of whatever things are true or good; nay, it is their Truth and Goodness, that recommends them to the Choice of the most perfect Reason in the Supreme Being. —But alas! considering the past and present Circumstances of Mankind, the Bonds of Truth, Reason, and Goodness, (however fasten'd on them by Civil Laws) would soon be broken asunder, by the force of unreasonable and self-interested Affections; were they not strengthened by the Almighty Authority of God; who as Governor  
of

of the Universe, enacts every reasonable Thing into an unalterable Law, and thus binds it fast on the Consciences of his Subjects, by the Terrors of his *Justice* and *Power*.—Who afterwards takes the strictest Cognizance of all their Thoughts, Words, and Actions: and will call them to an Account, and then reward or punish them according to the *Good*, or *Evil*, that is in them.—Judge therefore of what Concern it is, that *Children* should acquaint themselves, as soon as possible, with their *GOD*; that they should be taught to *love* and *fear* Him above all things, to worship Him by daily Prayers and Thanksgivings, to do every thing in obedience to his Will, and with an eye to his Service and Glory: and, in one word, to order their whole *Life* and *Conversation* upon Earth, under a strong and lively Perswasion of his being ever *present* with them, and of his *bringing every work into judgment, with every secret thing*. † Eccles. xii.

14.

BUT as the *Knowledge* of divine Things, and of all religious and moral Truths, together with the Hopes and Fears of a Future State, was almost lost thro' Ignorance or Error, or the Corruption of Lust; so that the generality of Men, though under the Light of Nature and Reason, lived as \* *without GOD in the world*. \* Eph. ii. 12. How was it possible to retrieve this *Knowledge*? who should *teach* it, or how could it be learnt without a *Teacher*, of divine Wisdom and Authority? How invaluable therefore are the Blessings we enjoy, as || *new Creatures* in *CHRIST*; || 2 Cor. v. 17. who



Eph. ii. 10. who are *renewed* in the *Spirit* of our *Minds*,  
 Cb. iv. 23, 24. and instructed in the Nature and Will of GOD  
 by a Revelation from his *own SON*, adapted in  
 a most wise and gracious manner to the Cir-  
 cumstances, and Necessities of our degenerate  
 State?—We are not now left to search for  
*Truths* that will make us *wise* unto *Salvation*,  
 amidst the *Oppositions of Science falsely so cal-*  
*led*; nor to strike them out for ourselves by  
 our own Reason, imperfect at the best, and  
 subjected to the Dominion of Prejudice and  
 Vice. But every one who can read the *Script-*  
*ures*, may know GOD as HE is, and how to  
*worship* Him in *Spirit* and in *Truth*. — They  
 may thence learn, what Reason could never  
 teach them, upon what *Terms* HE, as the right-  
 teous Governor of the World, will receive such  
 of his Creatures to Mercy and Favour, who  
 have *sinned* against Him, and are no more *wor-*  
*thy* to be called his *SONS*. — Who are self-  
 condemned, and actually feel the *Sentence* of  
*Death* in themselves: and having *fallen short*  
 of that Duty and Perfection He requires from  
 them by the *Law* of their *Nature*, can never  
 be *justified*, \* when they are tried by that *Law*,  
 but must stand *dumb* with *Guilt* before his  
 Judgment-seat, in fearful expectation of the  
 Punishment they justly deserve. — But besides the  
*Terms* of our *Acceptance* with GOD, with other  
*peculiar Doctrines* and *Mysteries* of the *Gospel*, the  
 very *Law* of *Nature* is re-published in it, so that  
 the meanest *Disciple* of *Christ* may with ease  
 attain a more complete System of *Ethicks*, than  
 was

• Rom. iii.  
19, &c.



was to be learnt, in all the *philosophick* Schools of *Athens* and *Rome*. — Morality in all its Branches lies there distinct, and plain, and easy to be understood; and each Duty of natural or civil Obligation is therein first ascertained, and then established upon its true Foundations, with so clear and convincing Light, as to break thro' the darkest Judgments of reasonable Creatures. — But what is more, a *Practice* according to *Knowledge* is secured by the most persuasive Arguments, and by the wisest variety of Motives, adapted to the Passions and Interests, as well as to the Reason of Mankind. — Abundant Care is taken to repair all natural Defects and Infirmities; for we are put under the immediate Conduct and Direction of the HOLY SPIRIT, who will at all Times and in all Places work together with us, and convey to us new Supplies of spiritual Strength, whenever we are not *sufficient* of *ourselves*. — But that we may *exert* ourselves, our Hopes and Fears of Life and Death *Eternal*, are made the *Springs* of Action in Men, and *Sanctions* to the Laws of God.

ALL this consider'd, and that *Christian* Knowledge and Faith are, as you see, of the utmost Importance to the temporal and eternal welfare of Mankind; why then a *Christian* Education must be so too: and without both, the World would soon *sink* again into an Abyss of Ignorance, Superstition and Vice; and *sink* it does, in fact, wherever these are neglected or despised, notwithstanding the modern Boastings of a polite,

lite, genteel, and rational Education. --- If therefore we love our *Children*, and would do them the greatest Good we can, let Us, as St. *Paul* (who wanted no other Advantage in his Education) enjoins, \* *bring them up in the nurture and admonition of the Lord*. --- Let us instruct them betimes in the Knowledge of God, and his Son *Christ Jesus*; Let us shew them in how desperate a Condition they would have been (the same wherein the *Heathen World* was and is) without our *Redeemer* and his *Gospel*. Let us give them an early and inestimable Value for their *Bibles*, as containing the whole Duty of Man, that they may with pleasure read and meditate therein *day and night*; and thus † *grow in grace and knowledge*, till they are filled with all wisdom and spiritual understanding; and so rooted and built up in *CHRIST*, and so stablished in their Faith, as to be able to stand all Trials, and to persevere in doing what is right and good, in opposition to all the *Allurements* and *Threatnings* that can at any time beset them in an idolatrous, an unrighteous, or a debauched World.

\* Ephes. vi. 4.

† 2 Pet. iii. 18.

Coloff. i. 9.

— xi. 7.

† Rom. vi.

9. 5.

‡ Prov. i. 3.

NOR is it only seasonable and requisite, that the Minds of *Youth* be taught, as soon they can learn, the right exercise of their several Faculties; that they may thus ‡ *receive the instruction of wisdom, and justice, and judgment, and equity*; and be laying up in store divine Truths, and useful Knowledge. But as the Perfection and Happiness of reasonable Beings depend upon their doing as well as knowing what is right; and

as

as our *Passions* and *Appetites*, (though suitable to human Nature in its present State, and productive of excellent Effects under the Direction of a *wise* and *discerning* Spirit) may yet gain an unreasonable Influence on the Judgment, and put a wrong Bias on the Will; *Children* should be brought, nay, if need be, should be broke betimes into a good Government of them. For if they are indulged, or even let alone, they will soon grow too unruly for the gentle Voice of Reason, or the stronger Checks of Conscience; and may in time become so rebellious as to despise the *Laws*, and *Terrors* of God himself. These *Passions* and *Appetites* are common to all Mankind; they may 'tis true, be by Nature more strong, nay, violent, in some than others; but yet they will in none prove quite orderly and regular, if no Care be taken in the beginning of Life to suppress what is corrupt, and to restrain what is licentious and extravagant in them; to keep even a strict hand over the most innocent of them, and to make them all perfectly subject and subservient to Reason. — 'Tis thus, and thus alone, we can prevent what are called the *Sins of Constitution*, or *Complexion*; though, to speak the Truth, the chief Blame of them should fall upon a bad, or negligent Education, which lets *Youth* loose amidst the Temptations of a wicked World, without Understanding, Instruction, or Discipline. — But if these Means were used, we might with ease at first subdue any inordinate *Desires* of the *Flesh*, or of the *Mind*, before they are heighten'd



heighten'd and inflamed by *unnatural* Liberties and Indulgences; we might bring even *Youth* (if need be) to Habits of *Self-denial* and *Mortification*; so as to resist the Importunities of present Pleasure and Pain, when Reason and Religion require it, and set before them a greater Good or Evil: we might restrain the most passionate Sallies of an angry Temper, and bend the most proud and stubborn Spirit into *Meekness* and *Obedience*. — Whereas without this early Vigilance and Pains, it must happen in human Life, as it does in letting out of *Water*, or in neglecting the smallest Breach; which will soon open to an over-bearing Torrent, and an overflowing Deluge: or, to borrow a Metaphor from another Element, the least Spark of Fire, if not extinguish'd, will by degrees prevail into a destroying Conflagration. — The Moral is, that natural *Appetites* and *Passions*, are like *Fire* and *Water*, absolutely necessary in our present State, and given for very useful Purposes, but yet thro Neglect or Abuse, may become the Instruments and Sources of the worst Evils and heaviest Calamities. — But besides *Knowledge*, *Discretion*, and *Discipline* to govern *Appetites* and *Passions* in *Youth*, *Children* must be likewise actually *trained up in the way they should go*, and by repeated Practice, be accustomed to the doing of what they know, and are convinced they ought to do. Most *Habits*, whether good, or bad, or indifferent, begin in *Youth*, and will, as we find by daily Experience, grow by *Years*

\* Ephes. vi. 4.

1. 2. Pet. iii. 12.  
Coloss. i. 9.  
— xi. 7.

\* Prov. xxii. 6.



to such a Strength, as to controul the *natural* Powers of our Souls; and to enslave even Liberty itself. — *Custom* is called a *Second Nature*; nay, is oftentimes of greater Power and Sway in human Actions, so as to reconcile us to those Antipathies and Aversions, the God of *Nature* planted in us for a Security of our Obedience to his Laws, and for Guards to our own Happiness. — This being the Case, every wise and good Instructor of Youth, will narrowly observe their Spirit, Temper, and Behaviour, and be cautious how he gratifies or humours them in the least Irregularity, or suffers any Custom to grow habitual in the *Child*, which will be thought a real Fault, and a bad Quality in the Man; which when *rooted* in him, strikes so deep, as that it can scarce ever be *plucked* up. Nothing, in his Judgment, will appear innocent at the most harmless Age, that can ever be immoral, or hurtful in its Consequences. Nothing will be looked upon by him as childish, trifling, or beneath his Notice, that favours of Ill-nature or Self-will, and may end in malicious Wickedness, or downright Obstinacy. — He will prevent, or amend, every such Evil in the Beginning, and root out every Seed, whose Fruit may be corrupt. In short, he will watch the growing Men under his Care with never-failing Diligence: and will, as early as he can, form and fashion them to a Love of Truth, to the Practice of all Good, and to an orderly and regular Course of Life, by the most endearing and prudent Methods; but

from ordinary Assistance for that purpose.

but if these fail, he will remember likewise, that the *care of discipline is love*: and that he who loveth *Children*, chasteneth them *sometimes*; if so it be, that he cannot without *chastening* bring them to *Habits* of doing what they ought; such *Habits*, as will, when once established under the influence of Conscience, not be lost without many violent and painful Struggles; but remain a firm and lasting *Barrier* till *old Age*, against the *Corruption* that is in the *World* through *Lust*, or ill *Example*.

BUT then this *Barrier* must be always guarded to prevent Treachery within, as well as Violence without. For we are placed in the midst of *Danger*: and such is the deceitful and insinuating Nature of Sin, and so many are the Temptations to it; that repeated Instructions, Admonitions, and Reproofs, will be necessary to keep Men from *falling from their own steadfastness* in every Trial. — Though our Wisdom and Virtue be built at first upon a *Rock*, upon the deepest and most solid Foundations; yet the constant and vehement Attacks of Enemies, of Storms and Waves, may sap and overturn them at the last: or, by degrees, shake and crumble them into Ruins, if care be not taken from time to time to repair the least Damage, to stop the smallest Breach, and to renew whatsoever hath been decayed by the Fraud and Malice of the Devil, or by our own carnal Will and Frailness. — *Parents*, therefore, and *Masters* should have a watchful Eye over those who are under their Care and Government;

† Wisd. vi. 17.

• Prov. xiii.

24.

\* Prov. xiii. 6.

ment; they should awaken their Attention, and refresh their Memories; they should be often Catechising, and Instructing them, and oblige them to read the Holy Scriptures, with other pious and profitable Books, that they may *\* continue in the things which they have learned, and be thoroughly furnished unto all good works.* — In short, all *Heads of Families* should take every seasonable Opportunity to make Religion a Topick of their common Conversation; they should (and so they will, if they have the *Commands of GOD at heart*) teach it diligently to their Children and Servants, they will talk of it, when they sit in their houses, and when they walk by the way, and when they lie down, and when they rise up. — They should inculcate its Truths and Duties, and inforce the Belief and Practice of them with all the Reason, and Authority they can, as far as their Influence can reach; resolving with † *Joshua*, † *Josh. xxiv. 15.* that THEY, and their HOUSE will serve the LORD, and attend continually on his publick Worship, and there hear his Words from the Mouth of his Priests and Prophets, and then do them. But here I cannot but observe, with a most judicious Writer, † “The exceeding great Use and Necessity there is of † *Clark's Boyle's Lect. Vol. p. 206.* establishing an Order or Succession of Men, whose peculiar Office and continual Employment it may be to teach and instruct People in their Duty, to press and exhort them perpetually to the Practice of it, and to be Instruments of conveying to them extraordinary Assistances for that purpose.”



If then the *Christian Religion* be in itself the most perfect of any: and will best promote the Honour of God, and the Good of Men, as private Persons, or as Members of civil Society; a *Christian Ministry*, separate from any regard to its divine Institution, ought, in human Policy, to be supported, rewarded, and honoured by all Princes and Law-givers, who have the Wisdom of *Moses*: and for the same Reasons, a religious Observance of the *Christian Sabbath* should be enjoined and secured by *civil Laws*.

But

\* The Force of these Truths is such, that we have seen the Author of the Fable of the Bees thus declaring himself in favour of them, in his very Essay against Charity-Schools. "Whatever is (says he) necessary to Salvation, and requisite for poor labouring People to know concerning Religion, that Children learn at School, may fully as well either by Preaching or Catechizing be taught at Church, from which, or some other Place of Worship, I would not have the meanest of a Parish, that is able to walk to it, be absent on Sundays. It is the Sabbath, the most useful Day in seven, that is set apart for Divine Service and Religious Exercise, as well as resting from bodily Labour; and it is a Duty incumbent on all Magistrates to take particular Care of that Day. The Poor, more especially, and their Children, should be made to go to Church on it, both in the Fore and Afternoon, because they have no time on any other. By Precept and Example they ought to be encouraged, and used to it from their very Infancy; the wilful Neglect of it ought to be counted scandalous; and if downright Compulsion to what I urge might seem too harsh, and perhaps impracticable, all Diversions at least ought strictly to be prohibited, and the Poor hindered from every Amusement abroad, that might allure or draw them from it. — Where this Care is taken by the Magistrates, as far as it lies in their Power, Ministers of the Gospel may instil into the smallest Capacities more Piety and Devotion, and better Principles of Virtue and Religion than Charity-Schools ever did, or ever will produce; and those who complain, when they have such Opportunities, that they cannot improve their Parishioners with sufficient Knowledge of what they stand in need of as Christians, without the Assistance of Reading and Writing, are either very lazy, or very ignorant and unde-



But it is time to proceed to my,

II. *Second Head*, and under that to shew what Advantages are likely to follow from the Instructions, and the Care recommended by *Moses* in the Text, as well to *Persons*, who are the Objects of them, as to the *Communities* wherein they live. 1. As to *Persons* themselves;

D 2 Edu-  
"undeserving themselves." *MANDEVILLE's Fable of the Bees*, Vol. I. p. 472.

*To have made good the former part of his Observation, this Writer should have instanced in TILLOTSON and FLEETWOOD as very lazy, ignorant, and undeserving Ministers, who both complain, and say, That "it very seldom happens, that Children which have not been catechised, have any clear and competent Knowledge of the Principles of Religion; and for want of this are incapable of receiving any great Benefit by Sermons, which suppose Persons to be in some measure instructed beforehand in the main Principles of Religion. — And in order hereunto, we should take care that those under our charge be taught to read, that after having been taught the first Principles of Religion, they may by reading the Holy Scriptures, and other good Books, greatly improve themselves, so as to be prepared to receive much greater Benefit and Advantage by the publick teaching of their Ministers." TILLOTSON, Fol. Vol. I. p. 639, 643. — "I can't tell how a Minister can promise himself any Success in his Endeavour, if the Parents will not believe themselves obliged (as certainly they are by God's Commands) to educate their Children well, and bring them up in the Fear and Nurture of the Lord; and by their Care at home in private, fit them for those further Instructions they are to receive in publick, at the appointed Opportunities. They are to sow the Seeds of Christ's Religion in the Childrens Minds, and He must wisely cultivate, improve, and nourish them: They are to lay the first Foundations in their Hearts, and He must build thereon as God enables him." FLEETWOOD's XVII. Sermon. p. 49, 50.*

*Whose Judgment of this Matter is best, let common Sense determine, and whether Persons can fully and as well edify by publick Preaching and Catechizing at Church, though they have never had a Christian Education, nor have been taught the very first Principles of the Doctrine of Christ. — Of what Service would Lectures of Philosophy be, to Hearers who were never instructed in the Elements of School-Learning?*

Education has always been thought of such Consequence, as to create that great Distance there is between some Men and others in rational Perfections, and human Accomplishments, tho' originally of the same Species of Beings. — 'Tis Education makes the Man; for what but that occasions the Difference between the *Philosopher* and *Barbarian*, between the *Gentleman* and *Peasant*, between ancient and modern *Britain*, or between the Continents of *Europe* and *America*. — This Difference does not arise so much from any natural Differences of Souls, from any Defect in natural Parts, or want of Genius; but from want of Means, Opportunities, or Pains to exercise and improve them in the various Branches of Education, and to make a Progress in such Sciences, Arts, and Trades, as civilize, as well as polish and adorn human Life. — Without a good Education, the best natural Parts would profit little, and could never exert and show themselves to Advantage. Men would be raised thereby no higher than *Savages* in Knowledge or Virtue: and might degenerate into that Ignorance and Brutality, which Travellers relate of *Hotentots*. — Good natural Parts are indeed like *Jewels*, which in their natural State show little of their Worth, and few of their inherent Beauties; till the Skill and Labour of the Artist, have taken off their roughness, decked them with *Light*, discovered their different Waters and Colours, and spread thro' every Part an amazing Brightness and Glory. Education, after like manner,

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if  
 (1) School-Training

if it have its *perfect Work* upon an human Soul, will throw out to view, and give a lustre to every latent Virtue and Perfection, which otherwise might never have made than *Appearance*, much less a *Figure* in the World. — Thus likewise, to speak in Vegetable Metaphors, the choicest Seeds will prove of no value, if we sow or plant them in *bad Ground*, where they will decay or die: and if they fall into *good*, they will be over-run and choked with Weeds, which are ever most rank in the richest Soils, unless constant Care be taken to root them out. They certainly can never grow and flourish in any Soil, so as to bring their natural Fruit to Perfection, without cultivating, manuring, watering, pruning, and all the other Arts of skilful Management, that the best of Gardeners or Husbandmen can exercise. — We see this verified in the *Seed of Men*: and it requires much more Art, and Care, and Pains, first to cultivate and manure the Soil, wherein it is sown, and then to keep it clean from the banefull Weeds of Ignorance and Error, of Prejudice and Vice: and afterwards to do all that ought to be done, till Knowledge, Truth, and Virtue take root, and thrive in it. — Nay, when such goodly Plants come to thrive: yet their own natural Luxuriancy, without a most judicious pruning, will either make them *Barren* and *Unfruitful*; or throw itself out into *wild Fruits*. But besides this Danger from within, they will be killed or ruined, unless they are well secured from the many Injuries without to which they



they are liable; from infectious Blasts, inclement Seasons, or devouring Vermin.

Such is the need of a good Education in the general, if we regard nothing more than the natural Perfection of Man: But how much greater will it be, if we consider him in his moral and spiritual Capacity; and that without it he is never likely either to attain, or keep that Wisdom and Goodness, which, in the Judgment of Solomon, are † his Life, and which will determine his Conduct and Behaviour in the present State of Trial: and on which consequently the Favour of his Maker, and his own Happiness, temporal and eternal, depend? But of this Matter I have spoken so largely in its proper place, that I shall here add but little more; as, that a religious Education, next to the supernatural Grace of God, is the only Means to renew or restore his Image in our Souls. — It is the only remedy we can have for that hereditary Disease, which runs thro' the Blood, and corrupts the Minds and Manners of Adam's Posterity, and gives to all of them more or less of what we may almost call a natural Disposition to Evil. Some indeed deny all original Corruption: and ascribe to Education the Rise of whatever we feel within ourselves, or observe in others of this kind. And was it as they imagine; yet a good Education must appear absolutely necessary upon their Principles; since by a negligent or bad one, the very Light of Reason may be darkned, and utterly extinguished; our natural Conscience of

Good

† Prov. iv. 13.



Good and Evil, with our Aversion to the *one*, and our Inclination to the *other*, may be corrupted and quite lost: nay, our *Liberty* itself may thus be biassed or diverted from choosing: or so enslaved that it will not pursue, what is the proper Object of free Choice, the *greatest Good*.

NOTHING indeed is plainer from lamentable Experience, as well as true Reasoning, that unless due Care be taken of the *Education* of *Children*, they must, in all human probability, be corrupted and undone in their Principles and Practices; for how will it be possible for them, to struggle through so dangerous a State of Trial, if they enter on it *naked* and *defenceless*, (as they must be, without Instruction, Discretion, and the Armour of virtuous *Habits*) against such Enemies as the *World*, the *Flesh*, and the *Devil*; for whom the wisest and best of Men are scarce a Match?—What will, do you think, become of *Youth*, if they are turned out loose, without Principles or Restraints, at that giddy and unthinking Age, into the midst of ill Company, who will spare no Cunning or Industry to *entice* them, and make them as wicked as themselves? What will be the Consequence, if they are exposed to the most insatiating Allurements of sensual Pleasures, in the warmth and heat of Blood, which will soon be blown up into a Flame by Fuel from their own Appetites and Passions; unless *Reason* has been taught, and used to keep them under, by a steady regard to Truth and Right,

\* Job i. 7.

† 1 Pet. v. 8.

† 2 Cor. ii. 11.

† Ephes. vi. 11.

Right, by the Love and Fear of God, and by the Hopes of everlasting Happiness, or the Terrors of everlasting Misery?—Will they not of course fall an easy Prey to that wicked SPIRIT, \* *who goes to and fro in the earth, seeking whom he may destroy*; if they be brought up † *ignorant of his Devices*: or if we † *put not on them the whole Armour of God*, and then train them up as his Soldiers, in the regular Exercise of all Christian Virtues and Graces, whereby they will be able to stand against, and overcome, either the Wiles or Power of the Devil?

It may indeed be said, that all the Care and Pains we can take in educating Youth, will not for certain make them wise and good Men. I own, that this is no infallible Effect, and too many Examples may be brought to prove, that it will not always succeed. — No. — Nor the Grace of God besides. — It is, and must, as we are free Agents, be in the Power of Men to abuse and frustrate both. However, this is true and undeniable, “ That if Children are  
 “ instructed in the Foundations of useful Learning, if they are educated religiously and  
 “ virtuously, and if the first Impulse and Direction given them be in the way to true Happiness; they will be more likely to proceed,  
 “ and continue in it; than they would be to  
 “ hit upon it, and continue in it too, if they  
 “ were left to themselves, to be carried away  
 “ by their own Passions, or the Influence of  
 “ those People into whose Hands they may  
 “ fall; the Bias of the former lying towards  
 “ Vice

"Vice and Misery in the End; and the Plurality of the latter, being either wicked, or ignorant, or both. So that the Advantage in point of Probability is on the side of a good Education."——This is the Opinion \* of one

of the best Reasoners among the *Moderns*: and among the *Antients*, as wise a Man as HE gives this Advice, † *My son, gather instruction from thy youth up, so shalt thou find wisdom, till thine old age.*——But hear the Judgment of one

wiser than them both, for † the *Wisdom of God was in him*, || "TRAIN up a Child in the Way he should go, and when he is old, he will not depart from it."——But should the Case prove

otherwise, and that the *best educated* among the *Sons of Men* should be drawn aside, and go astray thro' any Perverseness in their Wills, or thro' the Violence of their Appetites and Passions, or thro' fashionable Compliances, or thro' the Strength of worldly Temptations, or thro' false Notions of *Liberty*, which the Great and Rich are apt to think a *Licentiousness* of doing what they list and like; yet as they must, if *well educated*, transgress against their own natural Sense of Good and Evil, against their own Reason and Conviction, and against the Struggles of good Principles, and confirmed Habits; there will always be *Hopes* left, that such *Persons* will feel the lasting Impressions of a *good Education*, one time or other: and will return to a right Mind; when the first Attacks are over, when their Passions grow more cool, when Reason resumes its natural Place, when

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\* WOLLA-  
TON'S Relig.  
of Nat. p. 56.

† Eccl. vi. 18.

† 1 Kings iii.  
28.  
|| Prov. xxii. 6.



\* *Ver. 15.*  
*Micah vi. 9.*  
*Heb. xii.*  
*6. 11.*

† *Pf. I. cix. 59.*  
 † *Rev. ii. 5.*

calm Reflection throws them into that grave and considerate Temper, which becomes rational Agents; or when the good Providence of God shall by its afflicting Dispensations, which are his \* *Rod of Correction*, teach them what *Men of Wisdom* will bear and understand, I mean, the Folly of being wicked in Prosperity: There will, I say, be always *Hopes*, that as such *Persons* never sin without Reluctance, and a Compunction of Mind, and as their Biass to Virtue still continues; so they will, whenever they † *think upon their Ways*; † REMEMBER from whence they are fallen, and REPENT, and do their first *Works*, and lay hold on the Mercies of God, and his Promises of eternal Life, thro' his Son *Jesus Christ*. — But,

2. WITHOUT having any view to the Good and Happiness of private Persons, a religious and wise Education of Children, is of so great Concern to the Communities wherein they live, that in all the best ordered Governments of old time, publick Care was taken of it: and in some of them, 'twas thought right and necessary to take them wholly out of the Hands of bad, ill-judging, or over-sord Parents, and to place them in publick Schools and Seminaries. — And tho' the natural Claim of Parents may, all things considered, be the best; yet we shall see great Reason for the other Practice, if we consider too, that Religion and Virtue is the only true Cement of all Society; that the Principles of both must be conveyed by Education:

cation: and that (as private Vices spread their Poison thro' the whole Community) most of the Disorders, Mischiefs, and Confusions, which disturb and harras any State, or the Members of it, may be justly charged upon the Want of it. — The *Evils* indeed that flow from hence are numberless and intolerable. — Can Government long subsist without the Belief of an over-ruling Providence? Without this, what signify Promises, Oaths, or any other the most solemn Engagements? Daily Experience may convince us that they signify nothing, and that *Magistrates* must bear the Sword in vain, if (they are not looked upon as *Ministers of God*: and that *private* People can never enjoy either Life or Property in safety, when they are not secured by the Religion, Conscience, and Virtue of their Neighbours. — What indeed can the *Publick* expect, or what may not *private* Persons fear from Numbers sent out into the World, without Instruction, without Principles, and without Shame? — The best that can be expected from them, is, that they will sink into a *brutal* Stupidity, so as to do neither Good nor Harm. — But there is more Reason to fear the worst, and that they will grow wild and fierce, and put off every thing that is *human*, excepting that exquisite Sagacity, and natural Cunning, which distinguishes them from *Beasts*, and qualifies them to invent, and execute with secrecy and dexterity, the most execrable Villanies. — Will they not soon associate into Gangs of *Thieves*, and Clans of *Plunderers*,

\* *Wisd. ii. 11.* *Plunderers, whose \* Strength is the Law of Justice: and whose Subsistence depends on Rapine and Bloodshed?—Is it not to be apprehended, that all our Poor may degenerate into such Creatures, and enter into such Assemblies? If they are bred up in a heathenish, I should say, savage way; if they are left exposed not only to the Disadvantages of gross Ignorance, and to all the Temptations of extreme Want, or Idleness, which is the Parent of most Vices: but also to the Seducements of ill Company, in the worst and lowest Part of an irreligious and debauched World.—If they have no Knowledge nor Fear of God impressed upon their Minds; if they have no Faith in his Son Jesus Christ; if they are never trained up in the Way they should go, and in the Practice of all moral Virtues; if they are neither brought up to any regular Trade or Employment, nor inured to Labour, so as to get an honest Livelihood.—If none of these Things be done, the Consequences will be worse than I can represent, or any of us imagine.—Whereas Modesty and Sobriety, Truth and Honesty, Habits of Diligence and Industry are, generally speaking, the distinguishing Characters of those, who among the meanest and poorest People have been educated as Men and Christians.*

*BUT if we lift up our Eyes to the higher Scenes of Life, we shall see that the Want and Blessing of a good Education are much the same as in the lower.—View Men of great Abilities, Wealth, or Power; yet if they have not the*



the Commands of God at heart; if they live and act not upon such Principles, as Men would and ought, who believe his overruling Providence, and that He will call them to Account without respect of Persons, and then reward or punish them according to their Doings; we view them only in the terrible Disposition and Capacity of being *great Oppressors*, and cruel Tyrants, and as having a *Will* to do Hurt and Mischief, in full proportion to the extent of their Abilities, Wealth and Power. — We view them as Slaves to their Passions and their Lusts, and so unfit for private Friendships or Commerce, that one knows not how to believe one Word they say, nor to trust them with the least Concern; we look upon them as corrupt and faithless in the common Offices of Society, and we dread them in publick Trusts, as the worst Plagues to their Fellow-Creatures. — But if the Wise, the Rich and Mighty, have been early formed to Piety, to true Goodness, to Justice, to Honour, and to Charity: and are thereby qualified to fill and adorn the highest, as well as to discharge the lowest Employments in the State, such Persons are real Blessings to the Neighbourhood and Country where they live, \* *when the Ear hears them, it blesteth them: and when the Eye sees them, it giveth witness to them.* — All around them will sing for joy, and arise to do them Honour, because every private Person is secure of such good Offices as are within their Power: and the Publick may depend upon the utmost Service

† Prov. xxviii.  
16.

\* Job xxix. 11.

vice they can do it, by so much Virtue and  
 Merit. I have now gone thro' the Business I at  
 first propos'd to you: and have shewn, in the  
 best manner I could, the Necessity and Advan-  
 tages of a wife, a virtuous, and a religious  
 Education. It was scarce possible to say any  
 thing new or uncommon upon a Subject, on  
 which so many have spok'd and wrote before  
 me; and my Text will justify me in repeating  
 and inculcating the same good Doctrines upon  
 your Minds and Memories. What I have said,  
 will, I am sure, recommend those important and  
 useful Designs, which first gave rise to your  
 Anniversary Meetings; and which bring from  
 Year to Year so numerous an Audience to-  
 gether in the House of God, not for Preachers to  
 exhort and provoke you to good Works: (for here-  
 in your Forwardness, your Zeal and Persever-  
 ance in well-doing, prevents my Application)  
 but to shew to all the World the Fruits of your  
 Labours, as a shining Light before Men; to glo-  
 rify your Father which is in Heaven; and as  
 the likeliest Means to reform an evil Genera-  
 tion, or at least to throw upon it all the Disgrace  
 and Discouragement you can and ought, and  
 to give a new turn to the State of Christianity  
 among us.  
 These Days wherein we live, are without  
 doubt extremely bad, tho' I can't but hope,  
 they are not much worse than the former. I  
 should rather believe them better, at least among  
 such of the lower Order of People, as have had  
 better

better Care taken of their Education in *Charity*  
*Schools*. But were they never so bad  
 Complaining from the Pulpit would be of lit-  
 tle service to amend them; nay, it would scarce  
 become me, as I know (thanks be to God  
 for it) that there is a good Spirit moving  
 vigorously in all Parts of the Kingdom; and  
 that tho' the *Love of God and Man* may *†* Matt. xxiv  
~~was cold in many~~ because *Infidelity and In-* 12.  
~~quity abound~~ yet is warm, and *for* the Hearts *cc. vi. 33A \**  
 of others; as I see the most crowded Assembly *.. 11. 11. 12D*  
 of young Christians who promise fair to grow  
 in Grace and Knowledge, and to abound in *†* Phil. i. 11.  
 all the fruits of righteousness, which are by  
 Jesus Christ to the praise and glory of God;  
 As I have before mine Eyes many Members of  
 Voluntary Societies, and have the Happiness to  
 be acquainted with more; who engage freely,  
 and of their own accord, and at their own Ex-  
 pence, and for Conscience sake, in the Cause  
 of their Creator and Redeemer, and who exert  
 themselves in it, by the various Ways of doing  
 Good with Constancy, Diligence, and Prudence;  
 and thus carry it on with as few Errors, or  
 Faults, as can be expected in any human Un-  
 dertaking, where so many Persons of different  
 Parties, Opinions, and Tempers are concerned.  
 — For ought I know, they all act, as they  
 appear to do, without corrupt Views, and  
 worldly Motives, or for private and selfish In-  
 terests. — And by this Appearance we must  
 judge, unless we could look into their Souls.  
 — It is indeed scarce possible to imagine,  
 that



SVIXE JHAM

• Acts xv. 39.  
Gal. ii. 11.

that the least personal Advantage or Profit can accrue from hence to most of them, "which is *one* of the best Proofs any Society of Men can give of their Integrity;" and if the *great-est Unity* be *another* "Sure Sign of the *Upright-ness* of their *Intentions*," none can be more united than they are in the great and common Concerns of true Christianity; and in lesser Matters of Opinion or Conduct good Men may

*differ*, nay, *withstand* one another to the face, as Peter, Paul, and Barnabas did: and at the same time, by bearing with one another in Love, give the strongest Evidence that they are *Christians* in Spirit and in Deed, as well as Name. — They are not, it is certain, whatever an *Enemy* may suggest, moved, much less bewitch-*ed* or *distracted*, by any *enthusiastick* Passion; unless it be *Enthusiasm* to believe in God and *Christ*, and to have at heart their Commands, Interest and Glory, and to promote them in the World, by the most rational and proper Measures; the very same, that have been re-commended and followed by Solomon, by Moses, by St. Paul, and by the wisest *Philosophers* or *Law-givers*, in order to make Men *wise*, *virtuous*, and *religious*; and to advance the publick Good, and Felicity of *States*, as well as the present and future Happiness of every In-*dividual*.

THE

† MANDEVILLE'S *Essay on Charity and Charity Schools*, p. 303, 323. He seems indeed to make a Jest of such Motives as Religion, and the Church, and the Pleasure of contributing to the Good and eternal Welfare of poor Innocents, p. 318.

THE Numbers of poor Children, who appear here, all educated in Religion and Virtue, will, I trust, thro' the Grace of God, bear witness to the Truths of my Discourse: and prove a living and lasting Application of my Doctrine, by becoming a Race of good, and useful People. Whereas Most of them in all human Likelihood would, without such an Education, have been turned out into the World Beggars and Vagrants at least: and then, considering the Corruption that is in it, one may fear, they would soon have grown to be Thieves and Villains. But I mention it to the Honour of these Schools, and appeal for the Truth of what I say to You, in like manner as the Appeal was made to a more honourable Assembly, that few or none of that Multitude who have come out of them, though erected many \* Years, have proved notoriously vicious and incorrigible; or have died the Death of Malefactors; (as has been ~~flanderously reported~~, and affirmed) though being free, they all have it in their Power to frustrate not only the natural Effects of their Education, but likewise the ordinary Influences of the Holy Spirit of God. They are rather so many undeniable Proofs of the Necessity and Usefulness of such an Education; tho', if they should abuse it, that Abuse ought no more to be objected against it, than the Abuse of Reason or Liberty itself, which are the Gifts of

Mr. CHANDLER makes the like Observation in a Charity School Sermon, Jan. 1727 of 1240. *See* MANDVILLE'S Essay, pag. 306.

[Ecclef. xviii.  
8.]

of God; and without which there could be neither Religion nor Virtue in the World. — The most malevolent of their Enemies have never yet opposed with Truth and Justice, or without of Salv<sup>o</sup>, the Instruction of the meanest among reasonable Creatures, according to their Capacities and Circumstances, in such a manner, as that they may know their CREATOR, their RED<sup>E</sup>EMMER, and Themselves, so as to tell what || *Man* is, and *where* he *serveth*, what is his Good, and what is his Evil; so as to be able to give a Reason for their Faith, Hopes, and Actions: and so do their Duty, not as Machines by Constraint or thro' Ignorance, but from Conscience, Conviction, and Principle. — Deists themselves, or the avowed Enemies to all Priests, must allow thus much upon their own Schemes and Arguings: who say, that Reason alone ought to determine, and govern the Vulgar; and can preserve them from Superstition and Bigotry, or from becoming a Property and Prey to their spiritual Guides. — Protestants, of any Denomination must (I am sure) argue, and act very inconsistently, nay, be struck dumb by Rapi<sup>sts</sup>; if they should try up Ignorance as the Mother

1. Pag. 351, 352: CATO's Letters in the *British Journal*, N<sup>o</sup>. 39.  
2. MANDEVILLE's Essay, pag. 394, 355.

3. *Ibid.* p. 304, 312. One might suspect this Writer (had he not been well known) to have been a Popish Missionary, or a Jesuit in disguise, when he recommends such an artful Compulsion or Force upon the Poor, as will, by bringing them up in Ignorance, inure them to real Hardships, without being ever sensible themselves that they are such. P. 363. Upon his Principles, indeed, all Learning ought to be prohibited in wise States; and



Mother of Devotion: and should discourage, or disapprove in any of their Communion, the Reading of the Scriptures, which were given by inspiration of God, and are profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, and thoroughly furnished unto good works.

† 2 Tim. iii. 16, 17.

That Children should be taught to Read, is as reasonable and necessary, as that they should have the Scriptures in their Mother-Tongue, and be put into a Capacity, and Way of understanding, and learning their Duty; which can never be so well known, expressed, or enforced, as in God's Holy Word. — It is thus, that they must be made wise unto salvation: hence they must have all the Weapons they can use against Popery; and there is no other Armour that is Proof against its fiery Darts: nor any other Wisdom, that can detect or stand against the Wiles of Popish emissaries.

Ephes. iii. 21.

¶ 1 Cor. 15.

F 2

and the very Use of *Reason* and *Intelligence*. The Compliment he makes to the most knowing and polite Part of the Nation is very remarkable; but he must answer for the Truth of it. As to Religion, they have every where the least of it. P. 304. He tells us also that the most deep Villany, and premeditated Mischief, that can be picked out of any Century whatever, was not committed by poor ignorant Rogues, that could neither Read nor Write, but by the better sort of People, as to Wealth and Education; and that most of them were great Masters of Arithmetick. P. 313. — Come then this Evil and Mischief from their Reading or Writing, or their superior Skill in Arithmetick? — No. — but from their Lusts, and their Love of this World, and of Money, which is the Root of all Evil: Which Evil a Religious Education could only have prevented, and Religious Principles only, when well settled, could have removed.

“ Every Charity-School (says Bishop KENNET, Sermon May 16. 1706. p. 37.) is as it were a Fortress, and a Frontier Gar-  
“ rison



the Imaginations of *Children* so high, till they fancy † themselves another Rank of Mankind, and grow impatient of the Condition they were born to; so that they are never easy till they can attain greater degrees of Knowledge, and higher Employments than Nature designed them for, or is consistent with publick Good. As to *Knowledge*, I believe and hope that nothing more is taught them there, \* than the Truth as it is in *Jesus*; ‖ nothing more than the plain and fundamental Doctrines of the Gospel, either in *Faith* or *Practice*. Now these all have the most natural and strong Tendency to very different Effects: And if Children would always act upon such Principles, they would sit down content in that State of Life (tho' the most laborious, or the lowest) unto which it shall please God to call them; till his Providence, or honest Means should raise them to an easier or a higher. They would fear God, honour the KING, and obey all that are in Authority under Him. They would learn and labour truly to get their own Living; they would \* study to be quiet, and do their own Business, though they were Slaves: and if they

\* Ephes. iv. 21.

\* 1 Thess. iv. 11.

† Ibid. p. 325. *British Journal*, N<sup>o</sup>. 39.  
‖ The Knowledge of this Truth, and of their Duty to God and Man, and of the Way to everlasting Happiness by the Practice of all Virtues in this Life, must, I think, be a Knowledge necessary to every Man, and come "within the Verge of the meanest Occupation or Calling;" and must be consistent, if any Knowledge can be, with that Ignorance in worldly Affairs which the *Writer* of the *Essay* saith, and so strongly recommends, "as a necessary Ingredient in the Mixture of civil Society." Pag. 328, 333, 369.



Rom. xii. 11. they were English Servants, or Labourers,  
 Ephes. iv. 28. they would not be slothful, nor Eye-servants,  
 — vi. 5—8. but Servants of Christ, doing the will of God  
 2 Thess. iii. 12. from the heart; with good-will doing service to  
 the Lord, and not to Men. All of them would  
 serve and labour, working with their own hands  
 that which is good; knowing that whatsoever  
 good thing any Man doth in any Calling or Sta-  
 tion of Life, (which is only a State of Trial)  
 the same shall be receive of the Lord, whether  
 he be bond or free, rich or poor. — These  
 are the Precepts of Christianity: and what can  
 be more beneficial to the World, if practised as  
 they ought to be? what more likely to lessen,  
 or redress the Grievances complained of? And  
 yet I have never heard but that these are the  
 Lessons taught in Charity-Schools. If not, I  
 am their Enemy, till they are reformed: But I  
 trust little Reformation is herein needful, and that  
 all kinds of Vice, particularly Pride, Discon-  
 tent, or Slothfulness, are checked by constant  
 Admonitions and Reproofs; nay, restrained,  
 and punished, as far as they can be, by the Rod  
 of Correction in their Masters Hands, or by the  
 severest Acts of Discipline from Trustees. Upon  
 the whole, I can't but think and wish, that all  
 Children educated in Charity-Schools should be  
 in the Power and Disposal of the Publick; and  
 should be obliged by Law to go into that way  
 of Business which is of most publick Use.  
 — See Rules and Orders for the good Order and Government of  
 Charity-Schools in an Account of the Origin and Design of the  
 SOCIETY for Promoting Christian Knowledge, Appendix, No. II.  
 It

or for the particular Interest of each Community, wherein they have the *Blessing* of their Education; (a *Blessing* they could not have without Publick Charity) whether it be to Mechanick Arts or Trades, to our Navigation or Fishery, to our Fleets or Armies, or to the hardest, but most wanted Services in private Families. And in one word, they should be bred, and put to such Employments, as they would have fallen into, (if into any) tho' they had never been in *Charity-Schools*.

3. *GREAT Complaints* have, it is true, of late been made against *Charity-Schools*, tho' I believe with no great Reason, and less Good-will; for otherwise the *Complainants* themselves, if publick-spirited, would be as ready to find *Expedients*, and then to assist and contribute towards executing them, and thereby removing the Evils they multiply and aggravate in their *Complaints*. They say, and with too much Truth, || that *Numbers* of *Hands* have been, and are still wanting for *Husbandry*, *Gardening*, and other laborious Em-

It is certain, *Charity-Children* never learn at *School* the Art of *Lying*, *Swearing*, or *Pilfering*; nor any *Tricks* to evade Law and Justice. — They get not there, that excessive *Craft* and *Cunning*; nor that exquisite *Subdity*, (*Ecclesiast. xix. 25.*) which the worst of *Miscreants*, and the Scum of the *Nation* are possessed of; tho' ignorant and stupid in every thing else: who, as the *Prophet* describes them, (*Jer. iv. 22.*) are *foolish children*, and have none understanding: *who are wise to do evil, but to do good they have no knowledge*; for the *knowledge* of *wickedness* is not *wisdom*, (*Ecclesiast. xix. 22.*) These ill Qualities are the Corruptions of Nature, or the cursed Fruit of ill Example; and nothing but a good Education in a *Charity-School* can mend them. *MANDEVILLE'S Essay*, p. 305, 306, 311, 312.

|| *MANDEVILLE'S Essay*, pag. 344.

Employments. --- But is this Want occasioned by means of Charity-Schools? I am far from thinking that it is so in the general: and there have been always good Answers given to this Objection, \* as that *Children* are seldom kept in Schools, nor will their Parents keep them longer, than till they are able to earn somewhat, however little, by Errands, Work, or Labour; for *Parents* usually value *Money* more than *Knowledge*. Besides, there is and ought to be a difference between the manner of educating *Children* in *Villages*, from what it is in trading *Towns* and *Cities*. However, as I wish to see these *Seminaries* of *Christian Knowledge* for poor *Children*, improved to that Perfection their Enemies cry out for, tho' not desire: so I cannot but rejoice in the † *Proposals* that have been made to *all*, and the *Resolutions* that have been taken by the *Trustees* of *some* of them, even in this *City* and *Mart* of *Trade*, to introduce, where they can, at proper times in every Day such kinds of *Work* and *Labour* as are fit for *Children* at that Age; that they may thus stop all Clamours about an *idle Life* at *School*, and lay a Foundation for Habits of Industry, as well as of Religion and *Virtue*. --- Their Example will, no doubt, spread far and wide into the *Country*; and in the mean while, they will endeavour, as far as in them lieth, to supply these Wants: and to make good the

Núm-

\* *Ibid.* p. 328, 329. *British Journal*, No. XXXIX.

† See Appendix, No. I. p. 25, 27. *Working* was introduced into the *Boys School* at *Lambeth*, in 1731.



Numbers of young People that have been already  
enticed, and tempted from Country Work, not  
by their Education in Charity-Schools (wherein  
most of them were never bred) but † by the  
prodigious Increase of this City, and by that  
numerous Train of useleſs Attendants, of idle  
and ſhewy Servants, that are called the faſhio-  
nable || Equipage of the Rich and Great.

IRRELIGION, Pride, Luxury, and Debauchery of every kind, with all other fashionable Vices, are by them carried down from Court or City into the Country, and there become bewitching Temptations and deceive the hearts of the ſimple, who are naturally fond of ſhew, Finery, and Lazineſs; ſo that few or none of them will \* ſerve Farmers and others, where hard Labour or dirty Work is required, unleſs for exceſſive Wages; ſo long as Places are to be had where they may live in Eaſe and Plenty, and go in all the Elegance of Dreſs, and yet be better paid in Wages, or Perquiſites; ſo long as they can carry on clandestinely, or by open united Forces, in defiance of Law, ſuch illegal and baneful Trades, as have ſpoiled the Strength, and corrupted the Morals of the Nation; ſo long as a wicked Invention can ſupply their

† MANDEVILLE'S *Eſſay*, pag. 351.

|| The Writers of CATO'S Letters, and of the *Eſſay on Charity-Schools*, give them worſe Names than become the Pulpit; among others, they call them "*rioting Vermin*, by which the Kingdom is already almoſt devoured; and which are become every where a publick Nuiſance." — But you may ſee more of their Character and Accompliſhments, *Brit. Journal*, No. XXXIX. and *Eſſay*, p. 345 — 351.

\* *Ibid.* p. 344.

their expensive Lusts, or provide for those pressing Necessities their Idleness and Vices have brought them into, either by Gaming, or Sharping, or Cheating; and if these fail, by downright Robbing on the Highway. For honourable Begging is an Employment they are ashamed of: and will always be the last Refuge of prodigate Spendthrifts, unjust Stewards, or Gentlemen's Servants. If it were possible to reclaim such, and had they the Principles of a Christian Education within them, they might be reclaimed from the Error and Wickedness of their Ways, by the constant Care and vigorous Endeavours of that Society, whose Members first of all encouraged the setting up of Charity-Schools; and have from time to time, in their Circular Letters, recommended the best and wisest Rules for their good Order and Government; and are always doing what they can by their Influence, and extensive Correspondence, to promote and spread Christian Knowledge thro' all Parts, not only of this Kingdom, but of the Christian World: who spare neither their own Time, nor Pains, nor Money, towards Printing and Dispersing at Home and Abroad, among poor People, all kinds of pious and good Books, plainly and usefully adapted to godly edifying, and for the Instruction or Admonition of Persons of all Capacities and Circumstances. — Nay, if the People we have been speaking of are past

*A Letter from a Residing to a Corresponding Member, p. 26.*  
 31. — An Account of their Origin and Design, p. 5. Appendix  
 No. I, II.

instructing and admonishing, they may nevertheless (if they are not desperately and incorrigibly wicked) find the Blessing of a Reformation from other Societies, who do all that can be done by the Gospel, or is permitted by the Law, in the way of Reproof, Correction and Punishment, towards suppressing open Immorality, Profaneness and Irreligion.

I have not time, tho' I could wish, to enlarge upon Subjects that must be most pleasing to this Audience; nor to do the publick Justice I ought, in my Commendations of You for your *perseverance in Well-doing*: But I leave you to the Esteem, and Praise, and Thanks of all wise and good Men; to the Applauses of your own Consciences; a Recompense that cannot fail You in this World: and to the everlasting Rewards of the Gospel, that will not fail you in the next, if you continue *faithful* in the Service of our Lord and Master unto Death.

—I trust the Success of the Zeal and various Endeavours of all, who are engaged in the Cause of Religion, Truth, and Virtue, to the Grace of God: and make an *End*, as I begun, in Prayer to HIM, that the Gospel of his Son may spread itself thro' all the World, and that his Will may be done in Earth, as it is in Heaven.—I make an *End* with reasonable Hopes, that this Zeal, and these Endeavours, and the Methods that are pursuing, will contribute, in God's own wise and appointed Time, to the Accomplishment of *Isaiah's* Prophecy, || *That* ||

Isai. xi. 9.

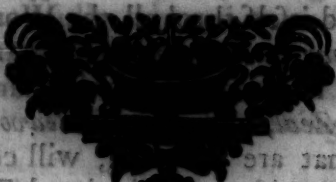
the



- the Earth shall be full of the Knowledge of the*  
 \* Dent. xxviii. 9. *Lord: and that in the mean while, \* the Lord*  
 † Ver. 1. *our God will establish us an holy People to him-*  
 † Ver. 2. *self, and will † set us on high above all Nations*  
 † Ver. 3, &c. *of the Earth; and that all those † Blessings will*  
 Chap. vii. 13, *come upon us, and overtake us, which he promis-*  
 &c. *ed to the Jews † by his Servant Moses; but*  
 \*\* Deut. v. 29. *upon this Condition, \*\* that there were such*  
 — vi. 1, 2. *an heart in them, as that they would fear him,*  
 — vii. 12. *and keep all his commandments, that it might*  
 — xxviii. 1. *be well with them, and their Children for ever.*

*And that it may be so with us, GOD of his*  
*infinite Mercy grant, thro' the Merits of*  
*his SON, and the Assistances of his HOLY*  
*SPIRIT; to whom be all Adoration, and*  
*Honour, and Glory, for ever and ever.*  
*Amen.*

**F I N I S.**





# AN ACCOUNT

## OF THE ORIGIN and DESIGNS

### OF THE SOCIETY for PROMOTING CHRISTIAN KNOWLEDGE.

**T**HE SOCIETY for Promoting Christian Knowledge having been many Years engaged in carrying on such Works as they judged to tend, and by the Blessing of God have tended to his Honour, and the Service of true Religion; and finding that their Designs are not so generally known as they could wish, and consequently not so much encourag'd as they presume they will be, when further known; they have therefore resolv'd, for the future, to annex to the Sermon preached at the

40 [ 2 ]  
Anniversary Meetings of the Children edu-  
cated in the Charity-Schools in and about the  
Cities of London and Westminster, ANNUAL  
ACCOUNTS of their Proceedings, with the  
State of their Affairs.

THE SOCIETY consist partly of SUB-  
SCRIBING or RESIDING, and partly  
of CORRESPONDING MEMBERS.  
The former give their Advice and Attendance,  
with such certain Annual Contributions as each  
thinks proper: The latter are such Persons in  
Great Britain and Ireland, and other Prote-  
stant Countries, as are chosen to Correspond  
with the Society, on purpose to acquaint them,  
from time to time, with the State of Religion  
in their Neighbourhood; to suggest such Me-  
thods of doing Good as occur to them; to  
distribute Bibles, and several useful Tracts re-  
commended by the Society; and to remit oc-  
casional Benefactions, which they themselves  
are pleased to contribute, or collect from well  
disposed Christians: But for the better under-  
standing the Nature and Design of this Society,  
it is thought convenient to premise a short Ac-  
count of its Rise and Progress.

Anno  
1698.

ABOUT the latter End of the Year 1698,  
a few Gentlemen form'd themselves into a Vo-  
luntary Society, under the Title above mention'd,  
and with purposes to promote the real and  
practical Knowledge of true Religion, by such  
Methods as they should think most conducive  
to that End.  
The first that occur'd, was to procure that Ca-  
tchetical, since called Charity-Schools, might

Charity-  
Schools.

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be



be erected for teaching the Poor to read, and instructing them in the *Church Catechism*: The Progress of their Endeavours upon this Head, and the Blessing which has attended them, will appear by an Extract inserted in the APPENDIX, No. I. That those Schools might answer the true Purpose for which they were erected, they have not been wanting in their Annual Correspondence with such Members as were concern'd in their Support and Management, to recommend, that with their Instructions in Religion, Piety, and Loyalty, they should join all proper Methods of insuring the Children to Labour and Industry: by which they might become good Subjects, and useful Servants in Husbandry, or other Employments suitable to their respective Conditions and Capacities.

ANOTHER Method was, to raise Contributions amongst themselves and Friends, in order to promote Christian Knowledge in the *Plantations*, by erecting *Parochial Libraries* there, and by dispersing among them *Bibles*, and *Prayer-Books*, with *Religious Treatises* of different Kinds.

THESE and other good Purposes, they zealously and unanimously pursued till the Year 1701. when a Scheme was laid and prosecuted, till at their Instance a Charter was obtained from King WILLIAM III. whereby all the then Subscribing Members of this Society, with others of Distinction in Church and State, were Incorporated for the better carrying on that Branch of their Design which related to the *Plantations, Colonies, and Factories beyond the Seas, belonging to the Kingdom of England*,

The Incorporated Society for Propagating the Gospel in Foreign Parts.

*Bibles, Prayer-Books, &c.* dispersed in the *Plantations*.

The Original of the Incorporated Society for Propagation of the Gospel in Foreign Parts.

1701.

from which Time that excellent Work has, by the Divine Blessing, been very successfully carried on by that Corporation.

The Incorporated Society being limited to the *British Plantations*, the Original Members continue as a *Voluntary Society*.

THE CHARTER being limited to *Foreign Parts*, and the Corporation having hitherto confined their Care to the *British Plantations in America*, the Original Members continued as a *Voluntary SOCIETY*, to carry on their extensive Designs, for advancing the Honour of God, and the Happiness of Mankind, by promoting Christian Knowledge both at Home, and in other Parts of the World, as they had formerly done, or as any new Methods should occur. They are therefore a *Society* distinct from the *Corporation*, and known by the Name of *The Society for Promoting CHRISTIAN KNOWLEDGE*.

*Bibles*, and other Tracts dispersed Annually, at Home.

PROCEEDING in their first Methods, they have, by the Assistance of their Members, both at Home and Abroad, dispers'd several Hundred Thousands of *Bibles*, *Prayer-Books*, and religious Tracts, as they have reason to hope, to the great Increase of the Knowledge and Practice of our holy Religion: These Books, of which there is a Catalogue in the APPENDIX, No. II. are dispersed in the following Manner: Bibles and other Books are distributed at prime Cost, the Society defraying the Expence of Binding; the stich'd Tracts they allow to their Members at half the prime Cost, defraying the other half out of their own Fund.

The Original of the above-mentioned Catalogue for the Dispersion of the Books.

1701

Charity Schools

THESE are the general Designs of the Society; and tho' the certain Income towards Supporting

porting them be but small, yet they have hitherto been enabled, by the Voluntary Subscriptions of their Members, and the Charitable Benefactions and Legacies of well-disposed Persons, to carry them on successfully from Year to Year at a considerable Expence. And they still trust to the Blessing of God, and the Zeal of their Members, that such good Works shall never fail to prosper in their Hands for want of liberal Supplies, from Charitable Christians.

IN the Year 1710. the Society undertook the Management of such Charities as were, or should be put into their Hands, for the Support and Enlargement of the Protestant Mission, then maintained by the King of Denmark at Tranquebar in the East-Indies, for the Conversion of the Heathen in those Parts. Accordingly they from time to time assisted the Missionaries there with Money, a Printing-Press, Paper, and other Necessaries (as they were enabled) till the Year 1728. when, upon a Proposal made by the Reverend Mr. Schultze, one of the Danish Missionaries, to remove to Fort St. George, and there begin a new Mission for the Conversion of the Heathen at Madras, the Society engaged for the Support of the same; tho' at an Expence, that did then far exceed their Ability, trusting to the good Providence of Almighty God. Which Mission has been from that time considerably increased by the Addition of two Missionaries, and such other extraordinary Charges, as necessarily must arise from such an Enlargement. The Benefactions to it, have hitherto fallen very short of the Expence; amounting

one

1710.

Protestant  
Mission to the  
East-Indies.

Mission to Fort  
St. George and  
Madras, how  
maintain'd.



one Year with another to little more than 146 Pounds; whereas their Disbursements have, one Year with another, exceeded 360.

THESE Disbursements must have run the Society greatly in Debt, had they not been enabled to discharge them by the Rents and Sale of an Estate, that was left by Will many Years ago, to propagate the Gospel in the *East-Indies*; as likewise by Annual Remittances sent thither by Professor *Franck* from *Hall*; and by a charitable Gentleman from *England*, who desires to be unknown. — But all these

were not sufficient: so that the Society have been obliged to apply 475 Pounds to this Use, out of the Interest due on Mrs. *Elizabeth Palmer's* most generous Legacy of 4000 Pounds, given to the *General Design* of the Society.

IT is thought requisite to be so particular in this Account, that the World may know the real Necessities of this Mission for the present, and be excited to relieve them. — Besides, the Expence of it will be growing every Year; the Society having given Directions to their Missionaries, to lay the Foundation of a Church, 40 feet Square, so contriv'd, that it may be enlarg'd to such Dimensions as shall be found necessary. However, the Society cheerfully rely upon that good Providence, which has hitherto wonderfully prospered this, and all other their Undertakings, to raise up such a true Christian Spirit, as will abundantly supply whatever Money shall be wanting to carry on so pious and glorious a Design, as that of enlarging the  
King-

*Kingdom of Jesus Christ upon Earth.* What Progress the Missionaries have made herein last Year, both at *Madras* and *Tranquebar*, may be seen in a short Abstract of their Letters and Journal, No III. in the Appendix. Tom. 2. Page 137

IN the Year 1720 the Society extended their Regard to the *Greek Church in Palestine, Syria, Mesopotamia, Arabia, and Egypt.* To this End they published Proposals for printing here, with a new Sett of Types, the *New Testament Psalter, Catechism, and an Abridgment of the History of the Bible in Arabic.* And have been enabled by the Blessing of God, to procure an Edition of above 16000 Psalters, 10,000 Testaments, and 5000 Catechisms, with an Abridgment of the History of the Bible, as to large an Expence as the Sum of 2976*l.* 1*s.* 6*d.* to which his late Majesty was a bountiful Contributor, by a gracious Benefaction of 500*l.* 549*l.* of those Psalters, 12502 of the New Testaments, and 20001 Catechisms, with Abridgments of the History of the Bible, have been already disposed in those Parts, which were most thankfully received, and the rest are reserved to be sent as occasion shall offer.

*New Testaments, Psalters, Catechisms, and Abridgment of the History of the Bible, printed in Arabic.*

THE Society have had the Pleasure to see the Success of the Endeavours used in many Places of the Kingdom, for employing the Poor, and their Children, by setting up *Work-Houses*, and that nothing might be wanting to encourage the Prosecution of so useful a Design, they did in the Year 1725, cause Collections of the best Accounts of such Work-Houses to be published, in order to recommend the same, to general Practice.

*Work-Houses recommended.*

Practice, and that in them particular Regard should be had to such an Education of Children, as might make them better Christians, and better Servants and Apprentices, and in all respects more useful to their Country.

This Account answered the Purpose, by encouraging others to follow the good Example; and was therefore reprinted 1733, with very large Additions, and is dispersed upon the usual Terms of the Society.

1732.

*Saltzburgh Ex-  
iles relieved.*

In the beginning of the Year 1732, the Society, when they heard the melancholy Account of the Sufferings of the Protestants in Saltzburgh (having first obtain'd his Majesty's Leave) resolv'd upon doing all that lay in their Power to raise Collections for their persecuted Brethren.

To this End, in June the same Year they published, *An Account of the Sufferings of the Persecuted Protestants in the Archbishoprick of Saltzburgh*, &c. which mov'd many charitable Persons to contribute to their Relief; and afterwards published, *A further Account of their Sufferings, &c. with an Extract of the Journals of Mr. Von Reck, the Commissary of the first Transport of Saltzburghers to Georgia*, and of the Ministers that accompany'd them to Georgia, March, 1734, which will have the same good Effect. Since which time, a second Embarkation of Saltzburghers in November 1734, and a third in October, 1735, have been sent to Georgia, and the Society have received an Account of their safe Arrival there.

1734.

- At the Close of the Year 1734, a Kentish Gentleman, desiring to be unknown, executed



a Conveyance by Lease and Release of Ten Acres of Land at Romney Marsh in Kent, to five Members of the Society, their Heirs and Assigns for ever, and also transferr'd to the same Gentlemen 1050 l. New South Sea Annuities, in Trust for the Purposes declared by another Deed, executed by the said Benefactor, for buying of Bibles, New Testaments, and other Religious Books, as the Society shall direct, subject to the Payment of an Annuity of 40 Pound during his Life, and after his Death an Annuity of 15 Pound, clear of Taxes, to a Relation, if living, of the said Benefactor.

THESE are the several Designs in which the Society are at present engaged; the particular State whereof at their last Audit may be seen in the APPENDIX, N<sup>o</sup>. IV. so that nothing more need be added to what has been already said under each Branch of them, excepting this, that Mrs. Palmer's Legacy is as yet kept entire, excepting the Reduction made by Order of the South Sea Company; and that the Interest only of it will be applied from Year to Year in such manner as shall be most wanting.

THE proper FORM by which any Benefaction may be given to the Designs of the Society, to prevent any Doubt or Mistake, is as follows:

ITEM, I A. B. do hereby give and bequeath  
unto C. D. of  
and E. F. of  
the Sum of  
upon Trust, and to the Intent that they, or either of them, do pay the same to the Treasurer or  
B Trea-

*Treasurers for the Time being, of a Voluntary Society, commonly called or known by the Name of, The Society for Promoting Christian Knowledge, which first met about the latter End of the Year, 1698. and now do, or lately did hold their Weekly Meetings at their House in Bartlett's Buildings, Holborn: Which said Sum of* I desire *may be applied towards carrying on the Charitable Designs of the said Society.*

N. B. If the Benefactor is pleased to restrain his Charity to any particular Branch of the SOCIETY'S Designs, he may add either in *Great Britain, Palestine, or the East-Indies.*

*The* TREASURERS of this Society.

**T**HE Reverend Dr. Denne, Archdeacon of Rochester, and Rector of St. Mary Lambeth, is Treasurer for all Benefactions to the Designs of the Society in General: And to the Arabick Impressions of the New Testament and Psalter.

William Tillard, Esq; in Spital Square, is Treasurer for all Quarterly Subscriptions, and also for all Remittances for Packets of Books, sent to any Members.

Benjamin Hoare, Esq; in Fleetstreet, is Treasurer for all Benefactions to the Protestant Mission in the East-Indies.

LETTERS may be Directed to H. Newman, their Secretary, in Bartlett's Buildings, Holborn.

APPEN-



# APPENDIX.

## N<sup>o</sup>. I.

**T**HAT the Charity-Schools might answer the true Purpose for which they were erected, this Society have in their *Circular Letters* to their Correspondents recommended, That with their Instructions in Religion and Piety, they should join all proper Methods of insuring the Children to *Labour* and *Industry*; and in their Circular Letter *A. D.* 1712. they have these Words:

“ AND because some have apprehended, that  
“ the placing so many of them out Appren-  
“ tices to Manual Trades, as is now generally  
“ done, may occasion in Time a Want of Ser-  
“ vants, especially in Husbandry; the Society  
“ recommend it to your Consideration, whe-  
“ ther the bringing up the Children to Hus-  
“ bandry, or putting them out to Services in  
“ sober Families, may not be more useful to  
“ the Publick, and no less beneficial to them-  
“ selves.”

IN the Year 1719. they recommended the same Thing to their Correspondents, in the following Words.

1712.

1719.



" NEXT to improving the Minds of the  
 " Poor in all necessary Christian Knowledge,  
 " the Society have desired, and do again ear-  
 " nestly intreat all their Correspondents, to use  
 " their utmost endeavours to get some kind of  
 " Labour added to the Instruction given to  
 " Children in the Charity-Schools; as *Husban-*  
 " *dry* in any of its Branches, *Spinning, Sewing,*  
 " *Knitting,* and any other useful Employment,  
 " to which the particular Manufactures of their  
 " respective Countries may lead them: This  
 " will bring them to an Habit of Industry, as  
 " well as prepare them for the Business by  
 " which they are afterwards to subsist in the  
 " World, and effectually obviate an Objection  
 " against the Charity-Schools, that they tend  
 " to take poor Children off from those servile  
 " Offices which are necessary in all Communi-  
 " ties, and for which the wise Governor of the  
 " World has by his Providence designed them.

1720.

" THE best means of employing the Poor,  
 " has always had a Share in the Thoughts of  
 " the wisest Men in this Kingdom; and the  
 " present State of Affairs with respect to our  
 " Trade, seems to require a Continuance of  
 " your Care and Application, to promote those  
 " Employments among the Children educated  
 " in Charity-Schools, which may be most for  
 " the Service of the Publick; so that beside  
 " *Reading, Writing,* and *Arithmetick,* and in-  
 " structing them in the Principles and Rules  
 " of our Holy Religion, they ought also to be  
 " inured to some sort of profitable *Labour* or  
 " *Business.*

" I T

“ IT has been observed by a worthy Corresponding Member, that where, in the want of other Labour, the Children in the Country go a Mile or two to School, even that has contributed to make them robust and active; and that *Gardening, Plowing, Harrowing*, or other servile Labour, every other Day for their Parents, has been no Prejudice to their Progress in Learning.

“ 'Tis not easy to prescribe such an Employment as would suit all Parts of the Kingdom; and therefore it must be left to the Prudence of those who are intrusted with the Management of Charity-Schools, to choose such Employments for the Children, as they shall judge to be most practicable in their respective Places; and if any in your Neighbourhood have been so happy as to fall into a proper Method for employing poor Children, you are desired to signify it in as particular a manner as you can; that when the Society are furnished with a greater Variety of such Methods, they may be communicated to the Publick for general Practice.

1722.

“ AND tho' the Manner of employing the Poor, may, at first, be attended with some Difficulty, by reason of the Variety of Manufactures in the Kingdom, and the Materials necessary for them, which all Places do not equally afford; yet wherever an Attempt has been made (though by means perhaps at first not appearing very probable) it has seldom fail'd of producing some good Effect: for notwithstanding the Produce of the Manufactures wherein the Poor are employ'd

“ should

1725.

“ should happen to be but small, yet if they  
 “ are kept from Idleness and Beggary, and in-  
 “ dured to a sober and industrious way of Living,  
 “ the good Effects thereof, as well to them-  
 “ selves as to the Publick, will fully compen-  
 “ sate all the Pains that shall be taken therein.

1729. “ The general Usefulness of *Husbandry* to  
 “ this Nation, the real Want there has been of  
 “ Persons to be employed in it, and the Morta-  
 “ lity that has lately happen'd in many Coun-  
 “ ties, especially among the lower and more  
 “ laborious sort of People, are in the Opinion  
 “ of the Society all of them very good Rea-  
 “ sons to engage their Members to use their  
 “ utmost Endeavours, that poor Children may  
 “ be bound out *Apprentices* to that Business;  
 “ which would silence one of the most popu-  
 “ lar Clamours that has been raised against  
 “ Charity-Schools. This Concern, therefore,  
 “ which so nearly affects the common Interest  
 “ of our Country, is particularly recommend-  
 “ ed by the Society to all their Members.

FROM these *Extracts* it will appear how  
 careful this Society has always been to obviate  
 the common Objections made against the  
 Charity-Schools, that they only breed up Chil-  
 dren in Idleness and Pride; and it must not be  
 omitted, that as early as the Year 1712. they  
 particularly recommended, “ That however  
 “ these Children are dispos'd of, it will be very  
 “ necessary beforehand to teach them that  
 “ great Lesson of *true Humility*, which our Sa-  
 “ viour has prescribed to all that will be his  
 “ Disciples; lest the Advantages they receive  
 “ from a pious Education, should incline them



" to put too great a Value upon themselves;  
 " and therefore that the Masters be often put  
 " in mind of guarding the Children under their  
 " Care as much as possible against such dange-  
 " rous Conceits; and in order thereunto, to in-  
 " struct them very carefully in the Duties of  
 " Servants, and Submission to Superiors.

AND knowing that it is of the highest Im-  
 portance to the Welfare of the Charity-Schools,  
 to remove all occasion of Complaint against  
 them, as Nurseries of *Disaffection* to the Go-  
 vernment, they acquainted their Members in  
 Town and Country, " That his Grace the  
 " Archbishop of *Canterbury* having heard some  
 " Complaints against the Conduct of certain  
 " Teachers in these Schools, on this Head,  
 " did in 1716. write a Letter to the Trustees  
 " of the Schools in and about *London*, earnest-  
 " ly exhorting them *rigorously to animadvert*  
 " *upon all, whether Children or Teachers, who*  
 " *either appear, or suffer them to appear at any*  
 " *Time in publick, to affront the Government,*  
 " *and bear a part in those Tumults and Riots,*  
 " *which are so great a Scandal, as well as Pre-*  
 " *judice to the good Order and Peace of the*  
 " *Realm. And likewise, if there be any Cate-*  
 " *chisms or Institutions taught in any of these*  
 " *Schools, that meddle with Political or Party*  
 " *Principles, that they ought immediately to be*  
 " *thrown aside, as pernicious to the original De-*  
 " *sign of these pious Nurseries.*

SOME time after this His Grace, in  
 a particular manner, recommended it to the  
 Trustees of the Charity-Schools in and about  
 London, " to require all the Masters and Mis-  
 " tresses

“ tressies under their Direction not only to take  
 “ the Oaths to the Government before their  
 “ Admission, but at the Time of their Admis-  
 “ sion, to subscribe to some such solemn Pro-  
 “ mise, or Declaration as the following, viz.  
 “ *That they do heartily acknowledge His Ma-*  
 “ *jesty King GEORGE, to be the only lawful*  
 “ *and rightful King of these Realms; and will,*  
 “ *to the utmost of their Power, educate the Chil-*  
 “ *dren committed to their Charge, in a true*  
 “ *Sense of their Duty to him as such; That they*  
 “ *will not, by any Words or Actions, do any thing*  
 “ *whereby to lessen their Esteem of, or their*  
 “ *Obedience to the present Government. That*  
 “ *upon all publick Days, when their Children*  
 “ *may be likely to appear among any disorderly*  
 “ *Persons, they will do their best to keep them in,*  
 “ *and severely punish them, if they shall hear*  
 “ *of their running into any Tumults, or publick*  
 “ *Meetings, contrary to the good Order of such*  
 “ *Schools and Scholars.*

‘ SEVERAL other Prelates have earnestly  
 ‘ pressed the like Exhortations in their Sermons  
 ‘ at the Anniversary Meetings of the Charity-  
 ‘ Schools, as well as on other Occasions; and  
 ‘ the Society think it incumbent on them to  
 ‘ use all their Interest to procure a general  
 ‘ Conformity to his Grace’s and their Lord-  
 ‘ ships Sentiments in this Matter, as of the last  
 ‘ Importance to the Welfare of the Charity-  
 ‘ Schools; and therefore intreat all their Cor-  
 ‘ respondents, to do their utmost to remove  
 ‘ all Occasions of Complaint, as they value the  
 ‘ Prosperity of these Schools.

# An Account of the CHARITY-SCHOOLS in and about LONDON and WESTMINSTER, April 1736.

This Mark \* denotes Schools of which an Account hath been this Year sent to the Publisher.

C. signifies Cloath'd.  
Pl. Cl. part Cloath'd.  
M. Maintained.  
W. Set to Work.

CHARITY-SCHOOLS in the Parishes of	No. of Sch.	BOYS.	GIRLS.	Boys put out since setting up of the School to Apprentices or to Sea.	Girls put out since setting up of the School to Apprentices or taken up by Friends.	No. of Children died in the Schools including those now in them
* ST. Andrew Holborn, } erected 1699. C.	1	80	—	309 Sea 44	2	413
* In the same Parish, 1700. C.	1	—	71	—	—	322
* In the same Parish, for Teaching Navigation to 30 Chil- dren, Elected out of 8 Charity- Schools, on Mondays, Wednesdays and Fridays; from whence 110 Boys have been put Apprentices to Sea, included in the Numbers put out of their respective Schools	1	—	—	—	—	—
* St. Anne Aldersgate 1709. C.	2	30	20	309 Sea 11	74	252
St. Anne Blackfryars, set up 1705 (supported by Endowment, C.)	2	40	30	29	—	99
St. Ann Westminster 1688 C.	1	52	—	—	238	290
In the same Parish 1688. C.	1	—	52	—	84	206
* St. Bartholomew the Great, for Boys 1717. and for Girls 1727. Pl. C.	2	26	16	309 Sea 40	26	140
* Billingate Ward 1714. C.	1	40	—	51	8	99
* St. Botolph Aldersgate, } 1702. C.	1	50	—	309 Sea 1	—	454
In the same Parish C.	1	—	50	—	—	132 182
St. Botolph Aldgate within } For Boys set up 1698. and for Girls 1710. C.	2	50	40	150	32	272
* In the same Parish in East- Smithfield, the Boys set up 1706. and the Girls 1710. C.	2	40	30	309 Sea 4	164	441
St. Botolph Bishopsgate, } 1702. C.	2	30	30	76	78	214
* St. Bride's Parish 1711. C.	2	27	23	309 Sea 10	16	214
* Bridge and Candlewick Ward, set up for Boys 1710. Girls 1717. formerly under the Name of St. Michael Crooked-Lane, and St. Magnus the Martyr. Cl.	2	60	40	309 Sea 11	178	331
C	24	525	402	1337	706	278
						881 4129



# CHARITY SCHOOLS

in the Parishes of

	Boys put out since setting up of the school to Apprentices or taken out by friends	Girls put out since setting up of the school to Apprentices or taken out by friends	No. of Children educated in the school including those now in them
* Broadstreet Ward 1714 C.	2	30	30
Camberwell in Surrey St. G.	2	40	35
* Castle Baynard Ward C.	2	30	30
Boys 1710. Girls 1712. set up 1707, endowed with 1000. per Ann. for ever, by the late Mr. Chamberlaine, Pr. C. and Pr. M.	1	35	72
In the same Parish, Set up June 1709. for Soldiers Girls supported by Ladies and Gentlewomen, seven of whom are Trustees, Cl.	1	08	30
* Christ-Church, Spiral-Fields, set up 1708. Cl.	2	30	30
* Christ Church Surry for Boys 1711. and for Girls 1719. C.	2	30	10
* St. Clement Dane 1702 C.	2	70	40
* In the same Parish, an Horn-book School for Boys and Girls, 1724.	1	15	15
* Cordwainers and Bread-street Ward, C. Boys 1701. Girls 1714.	2	50	30
* Cornhill and Lime-street Ward. C. 1711.	2	50	30
* Gripple-gate Ward <i>wirhing</i> Including the School of St. Alplinge, Boys 1712. Girls 1713. Cl.	2	50	25
Deptford in Kent C.	2	50	20
Dowgate Ward, set up 1715. C.	2	30	20
* St. Dunstan in the West C. Boys 1708. Girls 1710.	2	50	40
St. Edmund the King. A Subscription and Collection to put out Apprentices educated in the Charity Schools, and 240 Children have been put out, included in the Numbers put out of their respective Schools.	1	20	20
St. Ethelburgh, Cl. Set up 1719. first in the Parish of St. Mary Abchurch, supported by the Subscriptions of a Society, and other Collections	1	20	29
	28	606	375
	1189	832	160
	756	3932	

## CHARITY-SCHOOLS

in the Parishes of

CHARITY SCHOOLS	No. of Sch.	BOYS.	GIRLS.	Boys put out since setting up of the School to Appren. or to Sea	Girls put out since setting up of the School to Appren. services, or taken out by friends	No. of Children educated in the Schools, including those now in them.
<b>Faringdon Ward within</b> set up 1705. C.	2	60	40	438	64	614
<b>St. George in the East, C.</b> Boys 1716. Girls 1718.	2	50	50	57	113	173
<b>*St. George the Martyr</b> 1708. C.	2	35	35	180	5	104
<b>St. George Southwark C.</b>	1	50	—	14	226	290
<b>*Sir George Wheler's Cha- pel in Spiral Fields. 1703. C.</b> W.	1	—	30	—	14	5
<b>*S. Giles Cripplegate with- out, in Redcross-street, 1698. C.</b>	1	100	—	133	472	705
<b>In the same Parish, sup- ported by the Lady Eleanor Hol- tir's Legacy of 62 l. 10 s. per ann.</b> 1709. Cl.	1	—	50	—	32	31
<b>*St. Giles in the Fields, set up 1705. C.</b>	4	101	101	329	213	26
<b>The Trustees of these Schools find- ing themselves burthen'd with binding out Girls to Trades, have agreed that for the future 20 of the eldest Girls shall be wholly maintain'd in the Schools, with a Person appointed to teach them what is necessary to qualify them for Services, since 1728.</b>	1	—	40	—	4	200
<b>Greenwich, Kent. 1700.</b> C. W. the Children here spin, and make their own Cloaths both Lin- en and Woollen.	2	50	50	—	106	9
<b>St. James's Clerkenwel, C.</b> 1700.	1	30	—	—	—	30
<b>In the same Parish, 1730:</b> for Children 5 Years old, to qua- lify them for the other Schools.	1	40	—	100	—	140
<b>St. James Westminster,</b> C. Supported by the Offertory, 1697.	1	36	—	120	—	156
<b>In the same Parish in King-street, set up 1712, by the late Archbishop Tenison, supported out of the Revenue of the Chap- pel, C.</b>	1	36	—	120	—	156
<b>C 2</b>	20	552	396	1631	816	380
						612
						4387

# **CHARITY-SCHOOLS** in the Parishes of

In the same Parish, set up  
1725. C. M. W. to prepare them  
for Service, supported by Collec-  
tions at Sermons, and casual Be-  
nefactions

\* St. John at Hackney, C.  
Set up 1714. laid down Lady-  
day 1735. Reviv'd Midsummer  
following

St. John Wapping, set up  
for Boys 1704. Girls 1708. C.

St. Katherine Creed C.

St. Katherine near the  
Tower, 1700. C.

Kensington, Mid. 1707.

To which His MAJESTY is gra-  
ciously pleased to allow 80 l. per  
Ann. and the Children have a  
Dinner every Sunday from Mi-  
chaelmas to Lady-day

Knights bridge Chapel, C.

\* Langbourn Ward, set  
up in the Name of Alhallow's Lam-  
bard street, 1702. and made the  
Ward School, 1735. Cl.

\* Lambeth in Surry, Boys  
1708. Girls 1706. C. W.

\* St. Leonard Shoreditch,  
Boys erected 1705. Girls 1709  
C.

\* Lewisham in Kent

\* St. Luke, Middlesex, from  
the Parish of St. Giles Cripplegate,  
set up 1698. Cl.

In the same Parish, Cl.

Set up 1727. supported by a Le-  
gacy of Mr. John Fuller, deceased;  
and Five Pounds allow'd to put  
each Boy Apprentice

\* St. Margaret Westmin-  
ster, cloath'd in Blue, the Boys  
set up 1688. the Girls 1714

In the same Parish, cloath-  
ed in Grey, W. and M. the Boys  
set up 1698.

N <sup>o</sup> . of Sch.	BOYS.	GIRLS.	Boys put out since setting up of the School to Apprent. or to Sea		Girls put out since setting up of the School to Apprent. or taken out by friends		No. of Children educated in the Schools including those now in them
			Apprent. or to Sea	Services or taken out by friends	Apprent. or taken out by friends	Services or taken out by friends	
1	40	60	—	—	—	—	100
2	30	20	70	9	4	55	188
2	40	30	132	37	45	390	
1	40	—	86	—	—	—	126
2	35	15	100	—	—	32	182
2	30	20	80	15	23	53	221
1	6	6	—	—	—	—	12
1	40	—	56	60	—	—	156
2	31	18	—	50	—	24	123
2	50	50	97	57	51	441	
1	—	30	—	—	—	—	30
1	40	—	113	259	—	—	412
1	20	—	—	—	—	—	20
2	52	34	74	7	73	556	
2	80	50	294	—	—	181	605
23	194	313	1357	696	188	514	3562



# CHARITY-SCHOOLS in the Parishes of

CHARITY-SCHOOLS in the Parishes of	N. of Sch.	BOYS.	GIRLS.	Boys put out since setting up of the School to Apprent. Sea	Services, or taken out by friends	Girls put out since setting up of the School to Apprent. Services, or taken out by friends	No. of Children educated in the Schools including those new in them	
* St. Martin in the Fields 1699. G. In these Schools 35 Girls are M. and one third Part of the Boys are daily employed in useful Labour, so that the whole School works 2 Days in a Week, by Rotation.	3	101	51	517	—	188	857	
* St. Mary at Islington, 1710. G.	2	26	18	53	22	15	22	156
* St. Mary Magdalen Ber- mondsey, Boys 1712. Girls 1722. G.	2	50	20	118 Sea 8	88	5	50	349
St. Mary Overee, alias St. Saviour Southwark, C.	2	60	50	—	—	—	206	316
St. Mary Rotherhith, C.	1	20	—	20	—	—	—	40
In the same Parish. The Parish Children of both Sexes are under the Care of a Mistress, and 2 Nurfs, since 1715. C. M. and W. at the Charge of 2 s. a Week each Child on the Parish, except the Article of Cloathing	1	25	—	18	—	—	—	43
St. Mary le Strand, 1704. C.	1	16	—	56	13	—	—	85
* St. Mary Whitechapel, 1705. C.	2	60	40	118 Sea 5	237	90	160	720
Mile End, Old Town, set up 1724. C.	1	30	—	9	—	—	—	39
Newington Butts, Surry, 1710. C.	1	30	—	42	—	—	—	72
Norton Folgate. This School was set up 1691. and has been very useful as a Nurfery to the Neighbouring Charity Schools	1	60	—	—	—	—	—	60
* St. Olave Old-Jewry, and St. Martin Ironmonger Lane, set up 1717. C.	1	30	—	23	65	—	—	118
St. Olave Southwark C.	1	—	60	—	—	45	—	105
St. Paul Covent Garden Boys 1701. Girls 1712.	2	30	20	78 Sea 9	5	—	36	178
* St. Paul Shadwell, Boys 1699. Girls 1712. G.	2	40	30	61 Sea 47	181	64	181	604
Popler Chappel in Step- ney, C. 1711.	2	30	20	34	—	18	2	104
* Queen Hithe Ward, set up 1717. C.	1	24	10	27	31	3	50	145
Ratcliff Hamlet Stepney, Boys 1710. Girls 1723.	2	35	25	100	—	—	10	170
	28	667	344	1363	642	240	905	1168

# **CHARITY-SCHOOLS** in the Parishes of

	Boys	Girls	Boys put out since setting up of the School to Apprentices, or to Sea	Girls put out since setting up of the School to Apprentices, or taken out by Friends	No. of Children educated in the Schools, including those now in them
* St. Sepulchre <i>within</i> 1700. C.	1	5	390 Sea 3	3	395
In the same Parish <i>within</i> , set up 1702. C.	1	5		387	438
In the same Parish <i>without</i> , set up 1711. C.	1	25		80	134
* In the same Parish <i>without</i> , set up Mar. 1706. G.	1	33	121 Sea 7		161
* St. Stephen Walbrook 1695.	1	30	40	39	109
* St. Thomas Southwark, 1704. Ch.	1	30	61 Sea 4	37	132
* Tower-Ward, Girls 1707. Boys 1709. C.	2	60	71 Sea 4	288	959
* Vintry-Ward 1710. C.	1	50	86 Sea 8	177	321
	9	254	136	721	544
Brought from Page 17.	24	525	402	1337	706
— from Page 18.	28	600	375	1189	832
— from Page 19.	20	552	396	1631	816
— from Page 20.	23	494	313	1357	696
— from Page 21.	28	667	344	1363	642
				240	905
<b>TOTAL</b>	<b>132</b>	<b>3092</b>	<b>1966</b>	<b>7598</b>	<b>4236</b>
				<b>1333</b>	<b>4515</b>
					<b>12740</b>

Boys at School — 3092  
Girls — 1966 } 5058 Total of Children at School.

Boys put out to Appren. 7598  
To Services, &c. 4236 }  
Girls put out to Appren. 1333 } 17682 Total of Children put to Appren-  
To Services, &c. 4515 } ticeships and Services, or taken  
out by Friends; of which 393 are gone to Sea, out of 28 Schools.

Note. All the Schools above mention'd, have been set up since the Year 1688. and that known by the Name of the BLUE-COAT SCHOOL, in St. Margaret Westminster, was set up Lady-day of that Year, for 50 Boys.

The Trustees of some Schools have thought fit to lessen the Number of Children, that the rest might be intirely supported; which is the reason the Number now taught, is short of what it was formerly.

The

**The Number of Charity-Schools in each County of England and Wales; with the Number of Children taught in them, according to the best Information that has been given to the Publisher hereof, is as follows:**

	Sch.	Boys.	Girls.		Sch.	Boys.	Girls.
Anglesey	3	40		Lincolnshire	91	1164	90
Bedfordshire	34	345	57	Merionethshire	2	49	25
Berkshire	59	807	140	Middlesex	29	410	222
Blackockshire	6	82	47	Monmouthshire	7	104	10
Buckinghamshire	57	689	46	Montgomeryshire	6	76	16
Cambridgeshire	36	673	124	Norfolk	34	570	223
Cardiganshire	1	10		Northamptonshire	47	508	143
Carmarthenshire	11	121	4	Northumberland	10	430	40
Carnarvonshire	3	35		Nottinghamshire	30	252	28
Cheshire	17	124	66	Oxfordshire	21	366	106
Cornwall	13	72	34	Pembrokeshire	25	184	41
Cumberland	6	160	30	Radnorshire	3	60	
Denbighshire	5	100	3	Rutlandshire	6	32	12
Derbyshire	18	274	51	Shropshire	22	373	37
Devonshire	41	679	235	Somersetshire	33	582	90
Dorsetshire	13	117	29	Staffordshire	14	230	88
Durham	12	276	20	Suffolk	40	600	140
Essex	37	498	178	Surry	29	546	144
Flintshire	1	66		Sussex	23	512	60
Glamorganshire	6	50		Warwickshire	36	385	165
Gloucestershire	60	940	100	Westmoreland	1	16	10
Hampshire	39	541	112	Wiltshire	37	736	57
Herefordshire	29	468	79	Worcestershire	38	612	100
Hertfordshire	38	652	126	Yorkshire	54	893	191
Huntingdonshire	25	282	20				
Kent	62	968	315		640	9681	2038
Lancashire	21	311	31	Brought forward	689	9825	1877
Leicestershire	36	451	30				
	689	9825	1877		1329	19506	3915



# A Summary View of the CHARITY-SCHOOLS in Great-Britain and Ireland.

	Sch.	Boys.	Girls.
<b>A T L O N D O N,</b> —————	133	3092	1966
In other Parts of South Britain, —————	1329	19506	3915
In North Britain, by their Account published 1735. —————	117	2929	1063
In I R E L A N D, by the Account last published, not including several CHARTER-SCHOOLS erected pursuant to His Majesty's Royal Charter, where the Children are wholly maintained } —————	168	2406	600
<b>Total of Schools</b> —————	1747	27933	7544
		7544	
<b>Boys and Girls now taught in those Schools</b> —————		35477	

Now, Where the Number of Children have been signified to the Publisher of this Account, without distinguishing the Sexes, they are put in the Column of Boys.

The great Benefit accruing to the Publick by the Progress of the Charity-Schools, is manifest from the Number of Poor Children educated in them; and therefore the Masters and Mistresses of the Schools in and about LONDON, or any other Persons to whose hands this Account may come, are desired to signify to the Printer hereof any Mistakes which they observe in the Number of Children put out to Apprenticeships or Services, in order to their being corrected in the next Edition.

There are about 300 Schools included in the foregoing Accounts, without signifying the Number of Children taught; concerning which, the Report has generally been, *That all the poor Children in the Neighbourhood are Taught in them;* But the Publisher hereof would be very thankful for a more particular Information.



The following PROPOSAL having been made to the SOCIETY, it is here presented to the Publick, and recommended to the Consideration of all Trustees for Charity Schools.

THE Instructing of Youth, and Providing for the Poor and Impotent, are such obvious Duties, that they meet with universal Approbation; but the most proper Means to attain that good End, is often disputed.

THE Erecting of Charity-Schools has most certainly laid a good Foundation for the first; and the late excellent Law relating to *Work-Houses*, has put it in the Power of every Parish in a much better Manner to provide for the latter.

As to the Charity-Schools, it must needs be acknowledg'd, that those excellent Persons who first form'd, and they who have since conducted that good Work, ought ever to be mentioned with Honour: And now, that such Schools are establish'd in most Parts of the Kingdom, it is much to be wish'd, that some Means could be contriv'd to render them still more useful, and effectually to answer the pious good Purposes of their Institution.

It is conceived, that if the Children educated in Charity-Schools, were employ'd in some such Business as they are capable of, it would be no hindrance to their Learning, and might have a very good Effect by inuring them early

A Proposal for adding *Work* to the *Learning* usually given to the Charity Children.

to Industry; but what that Employment should be, and the Manner of conducting it, must be left to the Managers of the several Schools, who are the best Judges of what is most proper and convenient to be done.

Coarse Wool,  
Flax, or Hemp  
to be spun in  
the Charity  
Schools.

THE Spinning of coarse Wool, Flax, or Hemp, is a Thing easily learnt, and the Waste which will always be made by Beginners won't amount to much. And if it were possible to contrive it, that the Parents of the Children might reap some Advantage from what is so earned, it would be a great Inducement for them to keep the Children to their Business; and if the Undertaking succeeded, it is to be hoped, that many good People would send in coarse Materials to be work'd up for the Benefit of the School.

It is impossible to give minute and particular Directions, for conducting this Undertaking, and therefore that must be left to the Managers, who will best judge what is necessary to be done; but till the School is very well got into some Method, the best way will most certainly be to keep the Business in a small compass,

SUPPOSE *England and Wales* to contain *Ten thousand* Parishes, and that but *Ten* Persons in every Parish one with another, were by this Method employ'd, who were perfectly idle before, then the whole Number of Persons so set to work by this Means would be *One hundred thousand*, who if they work'd but *300* Days in a Year, and one with another earn'd but a *Half-Penny* a Day, the Produce of their Labour at the Year's end would amount to *62,500 Pounds*.

THO'



Tho' the Spinning of Wool, and Flax, or Hemp, is propos'd, as most advantageous; yet where this is found impracticable, the Children should be employ'd in some other Way, and always have what they earn for their Encouragement: that would make them diligent; and induce all good Christians to assist in an Undertaking, which so much conduces to the Glory of God, and the Good of Mankind.

---

*The Trustees for the Charity Schools in St. Andrew's Holborn, LONDON, are so sensible of the Use it may be to the Publick, to dispose of the Children under their Care, with regard to their Genius, for Tilling Ground, and other parts of Husbandry; that they have given the following Notice:*

**To all FARMERS, GARDENERS, and other OCCUPIERS of LAND in ENGLAND.**

**I**T having been represented to the Trustees of the Charity-Schools in the Parish of St. Andrews Holborn, in the City of London; that there is great Want of Hands, in divers Parts of the Kingdom, for Tilling the Ground, and performing other Parts of Husbandry: And the said Trustees being heartily dispos'd to do all in their Power, to render their Charity Children useful to the Publick, and answer all other the good Purposes and Intentions of the Encouragers of these pious and beneficial Institutions, do hereby give Notice, That they will bind Boys Apprentices for seven Years, to learn the Art of Husbandry, and Girls for five Years, to do Household Work, to any Farmer, Gardener, or Occupier of Lands, or other Persons of

Character, and Substance, that shall please to apply to their School House, in *Hatton Garden* for that Purpose, and that the Sum of 5*l.* with every Boy, and 3*l.* with every Girl so put out Apprentice, will be paid by their respective Treasurers.

N. B. The Boys are taught the first five Rules of *Vulgar Arithmetick*, Writing, and to read English; and the Girls, to read and write English, and to do Plain Work.

\*\*\*\*\*  
 There having sometimes happened much Difficulty in obtaining a Legacy given to the Charity-Schools, by reason of some Defect in expressing such Bequest; it seems convenient to set down how such Legacy may be so expressed, as to prevent any Scruple about Paying it; which may be done in this Manner, viz.

**I**TEM, I A. B. do give and bequeath unto G. H. of the Sum of *the Pounds*, to the Intent, and on Trust, that he do pay the same to the Treasurers for the Time being of the Charity-School, for Teaching [poor Children, or poor Boys, or poor Girls,] to Read, &c. in the Parish of *in the City* or in the County of *for the* Use of the said School.

N<sup>o</sup>. II.

## For the Use of the P O O R.

BIBLES may be bought at the following Prices, viz.

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	s.	d.
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The same, — with Common Prayer and Psalms —	2	8

Testaments and Psalters at the following Prices, viz.

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<b>P</b> ICA, 8vo. —	2	4
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Minion 12mo. —	1	—
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<i>don</i> and <i>Westminster</i> , from 1704, to 1728 inclusive	—	—
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Rules and Orders for the better Govern- ment of Charity Schools — — — }	1	—		6	

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N<sup>o</sup>. III.

## Some ACCOUNT of the

*Protestant Mission to the EAST-INDIES.*

1735.

**I**N *April* and *August*, 1735. the Society receiv'd several Letters from the Missionaries, and their other Correspondents in *East-India*.

THE first Letter this Year from the Missionaries at *Madras*, was dated at *Fort St. George*, 29th of *August*, 1734. in Answer to the Society's Letter of the 9th of *November*, 1733. and 31st of *January* following; by which they acknowledge the Receipt of all the Money and Goods sent to them and their Brethren at *Tranquebar*, by the Ship call'd *Princess Royal*: and desire their humble Thanks may be accepted by the Society.

Mission at  
*Madras*.

THEIR next Letter was dated at *Fort St. George* 10th of *January*, 1734-5. wherein Messieurs *Schultze*, *Sartorius*, and *Geister* signify, " That to bring the Heathen to the saving Knowledge of God in *Jesus Christ*, is the great Business of the Mission; but to attain that End, and that the Heathen may indeed become true Converts to Christianity,

" is

“ is not so easy a Matter as many think it to  
 “ be: however, they themselves spare no Pains,  
 “ nor Trouble, to ~~Preach~~ <sup>teach</sup> to them, and to Ca-  
 “ techise them, before they admit them to  
 “ holy Baptism.

“ ~~THAT~~ <sup>From the Beginning of the English</sup>  
 “ Mission at *Madras*, to the End of the Year  
 “ 1734. the number of Profelytes Christen'd  
 “ by them is 345. That ~~these~~ <sup>they</sup> have frequent  
 “ Opportunities of improving in Christian  
 “ Knowledge and Practice, by learning to wor-  
 “ ship God in Spirit and in Truth. That eve-  
 “ ry Sunday the Missionaries preach twice to  
 “ them at stated Hours, in the *Malabarian*  
 “ and *Portuguese* Languages. That every Wed-  
 “ nesday they open their Doors to such as are  
 “ inclin'd to hear a *Portuguese* Sermon, made  
 “ on purpose for the better Instruction of their  
 “ *Portuguese* School. That every Friday in  
 “ the Afternoon, from 4 to 6 a Clock, the *Ma-  
 “ labarians* meet to pray publickly to Almight-  
 “ ty GOD. They begin with singing a Psalm,  
 “ after the *European* Tunes: Then one of the  
 “ Catechists reads a Chapter or Psalm out of  
 “ the Bible, which is expounded by Mr. *Schultze*,  
 “ with a proper Application. Then Mr.  
 “ *Schultze* makes a Prayer; and after him the  
 “ Catechists, Schoolmasters, and some of the  
 “ bigger Boys perform their Devotions; which  
 “ being done, they conclude with a Hymn,  
 “ and the Congregation is dismiss'd.

“ ~~THAT~~ <sup>near three times every Day in the</sup>  
 “ Week, the Missionaries alternately Catechise  
 “ at certain Hours the *Malabarian* and *Portu-  
 “ guese* Schools; at which all the Mission-Ser-  
 “ vants,

“vants, with their Wives and Relations, and  
 “all that please of their Congregation, are  
 “permitted to be present for their daily Edi-  
 “fication.

“THAT the Number of Children kept gra-  
 “tis in both their Schools, is at present 50:  
 “which Number they do not think it advise-  
 “able yet awhile to exceed, there being three  
 “Schoolmasters kept for them at the Charge  
 “of the Mission.

WITH this Letter, they transmitted to the  
 Society an Account of their Receipts and Dis-  
 bursements for the Year 1734.

BY which it appears that their Receipts for  
 the Year 1734.

	Pag.	Fan.	Cal.	Sterling.		
				l.	s.	d.
Amounted to —	2759	8	65	1103	14	0
And their Disburse- ments for the same Year to —	1070	12	35	428	2	6
So that there re- main'd in their Hands the begin- ning of the Year 1735. —	1688	32	30	675	11	6

“The Missionaries don't think the Extent  
 “of their Mission ought to be confined to the  
 “narrow Pale of their present Congregation;  
 “but they desire and endeavour, by the Fa-  
 “vour and Blessing of God, to gain over ma-  
 “ny more of the Heathen to Christianity;  
 “for which purpose the Heathen have two  
 “Afternoons in every Week, for hearing the  
 “Gospel preached to them. And Mr. Schultze

“goes



goes to them not only within, but without  
the Company's District, preaching to, or  
conversing with every body, chiefly the Bra-  
mins, in the *Gentou* and *Malabarian* Tongues.  
They conclude their Letter with Wishes  
for the Success of the Mission; and that it  
may please God to animate all the worthy  
Members of the Society to continue His In-  
struments for the Advancement of this great  
Work; and to reward what they have al-  
ready done for his Name's sake.

*Tranquebar.*

THE Reverend Messieurs *Dal, Bosse, Pres-  
fier, Walter, Worm, and Richtsteig*, Danish Mis-  
sionaries at *Tranquebar*, by their Letter to the  
Society, dated the 8th of *November, 1734*. sig-  
nify, "That they had received all the Bene-  
factions sent to them last Year by order of  
the Society; for which they praise God, and  
and return their humble Thanks for the  
same. That by the Blessing of God their  
Labours that Year had not been in vain; for  
the Church there has had an Increase of 421  
Souls, of which 52 belong to the *Portuguese*  
Congregation, 111 to the *Malabarick* Church  
at *Tranquebar*, and 258 to the *Malabarick*  
Congregation in the Kingdom of *Tanjour*.

OF this Number 248 were adult Heathen,  
126 Infants, part of them born within the  
Pale of the Church, part adopted by Bap-  
tism; 46 Romish Profelytes, and 1 Woman,  
from the neighbouring City of *Nagapatnam*:  
The number of Catechumens being 225.

THAT the whole number of Souls ad-  
mitted into the Evangelical Church during  
the 28 Years of the Ministry of the Mission  
there,

“ there, amounts to 2920; of which 1996 are  
 “ yet living, and every one of them continue  
 “ in their proper Places: that is to say, 259  
 “ in the *Portuguese* Congregation, 787 in the  
 “ *Malabarick* Congregation at *Tranquebar*, and  
 “ 950 in the Congregation of the Kingdom of  
 “ *Tanjour*.

“ In their Five Schools there are taught  
 “ 121 Boys, and 69 Girls, making in all 190;  
 “ the greatest part of which are Lodged, Di-  
 “ eted, and Cloathed in the School, at no small  
 “ Expence; but such as is absolutely necessary  
 “ in the present Situation to answer the good  
 “ Design of their Education: for unless they  
 “ wholly maintain these Children, the Instruc-  
 “ tion of their Souls, the principal thing to  
 “ be regarded, would meet with perpetual  
 “ hindrances, on account of the Poverty of  
 “ their new Converts; of the Distance of their  
 “ Dwellings; of the natural Idleness of the In-  
 “ habitants, and other Reasons.

“ Boys of the best Capacity learn also the  
 “ *Portuguese* and *German* Languages, and Ec-  
 “ clestialical History, printed in *Malabarick*,  
 “ and also Geography: 61 Boys have been sent  
 “ out of the School this Year; many of  
 “ whom, beside being instructed in Christianity,  
 “ have also been taught the *Malabarick* Cha-  
 “ racters: And some of the Kingdom of *Tan-*  
 “ *jour* have attain'd to so good a Knowledge of  
 “ the Christian Religion, that they may at  
 “ one time or other be Teachers of it amongst  
 “ their own Countrymen. That their Fellow-  
 “ Labourers at present are, (1.) Pastor *Aaron*,  
 “ a Native. The Parish of *Majapour*, which  
 “ lies

" lies next to that of *Tranquebar*, is pecu-  
 " liarly under his Care. He performs Di-  
 " vine Service in four different Places of this  
 " Parish alternately every Lord's Day; com-  
 " monly in private Houses of Christians, be-  
 " fore Day, or early in the Morning, before  
 " they are called to Country Business by their  
 " Heathen Masters. That the Industry of this  
 " Man easeth their Care of the Congregation  
 " in the Kingdom of *Tanjour*, where he has not  
 " yet met with any Obstruction from the Hea-  
 " then in his Ecclesiastical Function; God  
 " protecting him, and frustrating the subtle  
 " Devices of the Prince of Darkness, who is  
 " always working in the Children of Disobe-  
 " dience. (2.) There are 4 Senior, and 9 Ju-  
 " nior Catechists: In *November*, two of the  
 " Missionaries held Catechetical and Scriptural  
 " Lectures to the latter. (3.) Eight Masters  
 " for the Instruction of the Boys, and three  
 " Mistresses for the Girls. (4.) Two Deacon-  
 " esses, whose Business it is to prepare the  
 " Women Catechumens, and to take care of  
 " them in their Sickness, and of their Funerals.  
 " EVERY one of these, in their respective  
 " Stations, they esteem as Fellow-Labourers  
 " with them, in teaching and promoting the  
 " Knowledge of Salvation in these Parts of the  
 " World. And for this End, they have print-  
 " ed at their Press, in the *Portuguese*, the first  
 " Part of a *Grammar*, the second Edition. In  
 " the *Malabaric*, (1.) a *Malabarick Book of*  
 " *Hymns*, the fourth Edition. (2.) *Radi-*  
 " *ments of Christian Doctrine*, published by the  
 " late Professor *Franck* at *Hall* in *Germany*,  
 " at



“ at which Place it was some Years ago print-  
 “ ed in *Arabick*, for the Use of the *Mahome-*  
 “ *tans*.

“ In the Edition of the *Portuguese Bible*, ac-  
 “ cording to the Translation of *John Ferreira*,  
 “ they are got to the End of the First Book of  
 “ *Samuel*; and proceed gradually in this Work,  
 “ as the other Parts of their Duty will permit  
 “ them: For tho’ there are now Six Missiona-  
 “ ries, they are continually employed in sever-  
 “ al things, for which different Persons are  
 “ particularly appointed in *Europe*. They  
 “ think it their Duty to assist the Mission at  
 “ *Madras* with Books, and otherwise; but the  
 “ *Telungic* Characters cannot as yet be perfect-  
 “ ly finish’d, principally on account of the Ab-  
 “ sence of the Rev. Mr. *Schultze*: when that  
 “ Work is finished, they will be very ready to  
 “ print a small Book of Instruction in that  
 “ Language; but larger Books cannot be print-  
 “ ed without mature Deliberation, and a suf-  
 “ ficient Provision of Paper and other Neces-  
 “ saries.

“ To give a short Account of the State of that  
 “ Country, they observe, “ it is visited with divine  
 “ Judgments; Dearness of Provision, Famine,  
 “ and Tumults are almost continually about the  
 “ *Metropolis* of Kings and Princes; Tyrant op-  
 “ presses Tyrant, and they suck out the very  
 “ Vitals of their Subjects: They wish that by  
 “ the heavy Burden of Temporal Judgments,  
 “ the Spiritual ones of that Nation may be  
 “ lessen’d; and that by these outward Chas-  
 “ tisements, they may be prepared for divine  
 “ converting Grace; and hope that this wish’d

" for spiritual Revolution is not far off, Pa-  
 " ganism having no intrinsick Power to main-  
 " tain its Ground, when depriv'd of its main  
 " Support, the secular Arm. That in answer  
 " to their Inquiries concerning the Face of Re-  
 " ligion in the Sea-port Towns, called *Massu-*  
 " *lipatnam*, they have been lately acquainted  
 " by Letter, that the *Mahometans* have utterly  
 " abolish'd the publick Exercise of Paganism;  
 " so that there is no Pagod there, but many  
 " Mosques. In the mean while, the Missiona-  
 " ries are fully perswaded that our Lord *Jesus*  
 " *Christ must rule till he has put all enemies un-*  
 " *der his feet*; and wish that joyful Day may  
 " shine upon them, when the saving Word of  
 " God shall be preach'd in the *Telungic Lan-*  
 " *guage* to the Heathen of *Massulipatnam*,  
 " *Visagapatnam*, and *Bimilipatnam*, under the  
 " Authority of the *Dutch*, and the illustrious  
 " *English Nation*. They have heard nothing  
 " remarkable from other *Dutch Settlements* in  
 " the *East-Indies*, further than that they migh-  
 " tily desire to have a Missionary establish'd in  
 " them; and the Rev. Mr. *George Henry Wernd-*  
 " *ly*, who lives at *Amsterdam* on account of  
 " Printing the *Malayon Bible*, wrote to them  
 " in the beginning of the Year 1734. that  
 " some Persons in *Holland* were endeavouring  
 " to form a Society there for the Propagation  
 " of the Gospel in the *East-Indies*; and also a  
 " Seminary for Missionaries, to which they  
 " heartily wish a happy Issue; and that the  
 " worthy Gentlemen of the Society at *London*,  
 " may every Day be more and more enabled  
 " to

“ to accomplish their Design of Propagating  
“ *Christian Knowledge.*

• THE same Missionaries, in a Letter dated at  
*Tranquebar* the 30<sup>th</sup> of *December*, 1734. to the  
Secretary, in answer to the Society's of the 31<sup>st</sup>  
of *January*, 1733-4. confirm the Account al-  
ready given, and repeat their Thanks to the So-  
ciety for all the Things sent to them that Year.

To all these Letters, the Society have sent  
Answers by the *Prince William*, Captain *Ling-*  
*worth* Commander, and the *Shaftsbury*, Cap-  
tain *Bookey* Commander, lately gone to *Fort*  
*St. George*, containing full and particular In-  
structions to the Missionaries at *Madras* ad-  
joyning to *Fort St. George*. By which Ships  
there are also sent Invoices of nine large Par-  
cels for the Missionaries at *Tranquebar*, and  
six to those at *Madras*, containing Books,  
Printing Paper, and other Necessaries which  
they had desired; and of Foreign Silver to the  
Missionaries at *Madras* the following Parcels,  
*viz.*

In one Iron-bound Chest,		
On Account of the Society,	594	0
for the Missionaries,	155	0 0
To which Mr. <i>Ziegenhagen</i>	766	9
added	200	0 0
By order of a worthy Gen-	170	0
tleman, for himself and	44	7 0
Friends, to be apply'd as he		
shall direct		
Making	1530	9
	399	7 0

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To



To the Missionaries at Tran-  
quebar, in another Iron-  
bound Chest, by Order of  
the Rev. Mr. Ziegenbagen  
By Order of the worthy Gen-  
tleman aforementioned, to  
be apply'd as he shall direct

ex. dwt.	l.	s.	d.
344	2	99	0
830	0	214	12
Making	4279	2	1114 12
Brought forward	1530	9	399 7

So that the Remittances of  
Money this Year for the  
Service of the Mission, (re-  
ckoning the Silver at 5 s. 2 1/2 d.  
per Ounce) amounted to

In all	5809	11	1513 19
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Of which Articles, those shipp'd on Account  
of the SOCIETY and Mr. Ziegenbagen, comput-  
ed to amount to the Value of 1400 l. Sterling,  
were Insured by Order of the Society at 2 1/2 per Cent. Prem. and the Court of Directors of the  
*East-India Company* were pleased, upon Ap-  
plication from the Society, to permit, as usual,  
both Goods and Money to be sent Freight-free,  
it being on a charitable Account, for the Ser-  
vice of the Mission; by which they have saved  
this Year to the Society upwards of 40 l. Ster-  
ling: And the same Indulgence was allow'd  
for the 1000 l. sent by the Gentleman afore-  
said.

N<sup>o</sup>. IV.

*An ABSTRACT of the Proceedings of the SOCIETY for Promoting Christian Knowledge, for the Year*

1735.

**T**HE Subscribing and Corresponding Members of the Society, in Great Britain and Foreign Parts, are generally upwards of 460. to which were added in the Year 1735. Thirteen Subscribing, and Twelve Corresponding Members.

BOOKS presented to the SOCIETY.

- 300 Mr. Drew's Sermon, 27th Jan. 1734 before the Society for Reformation of Manners; presented by the said Society.
- 200 *Family Religion recommended, as the best Preservative against the Growth of Popery and Infidelity.* Presented by the Author, the Rev. Dr. Berriman.
- 50 Lord Bp. of Ely's *Four Discourses on the Four Last Things, Death, Judgment, Heaven, and Hell.* Presented by his Lordship.
- 3 Copies in *High Dutch* of the *History of the Voyages, &c. of the several Transports of Saltzburgers, gone from Germany to Georgia.* Presented by the Rev. Mr. Urfsperger at Augsburg.

400

400 Mr. Lewis's Exposition of the Church Catechism. Presented by the Author, who has also convey'd to the Society his Title to 200 Copies out of every future Impression of that Book.

12 Mr. Wesley's Translation of *Thomas Kempis's Christian Pattern*, 24°. Presented by Mr. Rivington.

72 Ld. Bp. of Dromore's Sermon, preach'd at Dublin, 23d of October, 1733. Presented by the Incorporated Society at Dublin, for promoting English Protestant Schools in Ireland.

12 Copies in French of the Account of Charity Schools erected at *Lausanne* in *Switzerland*. Presented by Messieurs *Polier* and *Seigneux*.

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1049

BOOKS and PAPERS Bought or Printed by Order of the SOCIETY.

2000 *Plausible Arguments of a Romish Priest from Scripture, Answered by an English Protestant.*

2000 *Plausible Arguments of a Romish Priest from Antiquity, Answered by an English Protestant.*

1000 Circular Letter.

1000 Dr. Pearce's Sermon at the Anniversary Meeting of the Charity Children at St. Sepulchre's, April 17. 1735.

1000 Accounts of the Charity Schools, &c. annexed to the said Sermon.



- 2000 Bp. of Dromore's Sermon at Dublin, Oct. 23.  
1733. with the *Account of the Proceedings of the  
Incorporated Society in Ireland*, added to the said  
Sermon.
- 1500 Mr. Parsons's Sermon at the Earl of Rochester's  
Funeral, 1680.
- 25 Of the last Edition of the *Account of Workhouses*,  
for the Society's Store.
- 2000 *View of the Articles of the Protestant and Popish  
Faith.*

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12525

PACKETS sent to Subscribing and Corresponding  
Members.

- 60 Extraordinary Packets from 5*l.* to 15*l.* Value.
- 248 General Packets, of which 5 were common  
Packets, consisting of one Copy of each sent  
into the Society's Store.
- 158 Packets at the desire of several Members, con-  
sisting of

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466

- 1328 Bibles.
- 325 New Testaments.
- 1774 Common Prayer Books.
- 3074 Bound Books.
- 17480 Small Tracts.

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In all 23981



*Casual Benefactions to the General Designs of the Society from the 22<sup>d</sup> of February 173<sup>d</sup>, to the 21<sup>st</sup> of February 173<sup>6</sup>, when the SOCIETY's Accounts were last Audited, were as follows.*

	l.	s.	d.
<b>M</b> R. Francis Wells, Minister of Prestbury, Glostershire —————	1	1	0
Mr. Thomas Wells, of Ditto —————	1	1	0
A Person who desires to be unknown; by the Hands of Philip Oddy, Esq; of Islington —	20	0	0
Mr. George Watts, Preacher to the Hon. Society of Lincoln's-Inn, at Admission —————	1	1	0
Mr. Jos. Cookson, Vicar of Leeds —————	1	1	0
A Person desiring to be unknown, by Mr. Lucas —	1	1	0
Mr. John Salwey, Minister at Richard's Castle, Shropshire —————	1	7	0
Mr. Alderman Davis, at Beverley, Yorkshire —	1	1	0
Mr. Thomas Mease, Rector of Beverley —————	0	5	0
Sir Francis Boynton, Bart. of Heydon, Yorkshire —	2	2	0
Thomas Lane, Esq; of the Middle Temple, at Admission —————	1	1	0
Henry Raynes, LL.D. Chancellor of Litchfield his Legacy, by Joseph Kirk, Esq; his Executor —	200	0	0
The Right Rev. Dr. Tho. Tanner, late Lord Bi- shop of St. Asaph —————	20	0	0
A Gentleman desiring to be unknown, by Mr. Copping —————	20	0	0
Mr. Huysh, Rector of Clift Heydon, Devon. —	1	1	0
A Society of Clergymen in Devon. by Mr. Huysh —	1	1	0
Robert North, Esq; at Scarborough, Yorkshire —	5	0	0
Carried over —	278	3	0

	l.	s.	d.
Brought forward—	278	3	0
A Person desiring to be unknown, by <i>William Tillard</i> , Esq; ————	0	5	0
<i>Samuel Clarke</i> , Esq; by the Reverend Mr. <i>Copping</i> ————	0	2	0
<i>Thomas Blomfield</i> , Esq; of <i>Little Stonham</i> , <i>Suffolk</i> ————	2	2	0
Mr. <i>Capel Berrow</i> , Rector of <i>Northill</i> , <i>Bedfordshire</i> ————	1	1	0
Dr. <i>Ralph Perkins</i> , Prebendary of <i>Ely</i> ————	3	3	0
A Gentlewoman desiring to be unknown, by the Rev. Dr. <i>Hales</i> of <i>Teddington</i> ————	10	10	0
Another Gentlewoman desiring to be unknown, by the Hands of Dr. <i>Hales</i> ————	5	5	0
Mr. <i>Thomas Horne</i> , Student of <i>Christ Church</i> , <i>Oxford</i> , at Admission ————	1	1	0
<i>Richard Wilton</i> , Esq; Recorder of <i>Leeds</i> ————	4	4	0
<i>Benjamin Burroughs</i> , Esq; at his Admission ————	1	1	0
Mr. <i>May</i> , Commissary at <i>Jamaica</i> ————	2	2	0
<i>Thomas Carew</i> , Esq; at <i>Crocombe</i> , <i>Somersetshire</i> , at his Admission ————	3	3	0
Mr. <i>Bradford</i> , by Mr. <i>King</i> of <i>Topsham</i> ————	1	1	0
Mr. <i>Gay</i> , Rector of <i>St. Leonard's</i> near <i>Exeter</i> ————	1	1	0
Dr. <i>Legh</i> , Vicar of <i>Hallifax</i> , <i>Yorkshire</i> , at Admission ————	1	1	0
Mr. <i>Carte</i> , of <i>Leicester</i> , by Mr. <i>Craner</i> ————	2	1	0
A Lady desiring to be unknown, by Dr. <i>Green</i> ————	2	2	0
Dr. <i>Wade</i> , collected at <i>Gainsborough</i> ————	2	4	6
<i>Jonathan Betcher</i> , Esq; of the <i>Middle Temple</i> , at Admission ————	1	1	0
Mr. <i>Adam Anderson</i> , from a Person desiring to be unknown; by the Reverend Mr. <i>Bedford</i> ————	10	0	0



	<i>l.</i>	<i>s.</i>	<i>d.</i>
Brought forward—	334	13	6
Lady Palmer of Stamford ———	2	2	0
Lady Palmer of Carlton ———	1	1	0
Mrs. Esſher Palmer ———	0	10	6
Mrs. Parker ———	0	10	6
A Clergyman deſiring to be unknown	1	1	0
A Gentleman deſiring to be unknown	1	1	0
Two Gentlemen deſiring to be unknown ———	3	3	0
A Lady deſiring to be unknown ———	0	10	6
Another Perſon deſiring to be unknown ———	0	10	6
Mrs. Bewicke, of Hallaton, Leiceſterſhire ———	3	0	0
Mrs. Fenwick, of Ditto ———	1	1	0
Mr. Geo. Fenwick, Rector of Hallaton ———	2	2	0
Mr. Wright, of Sedlescombe in Suffex ———	16	13	0
William Beddingfield, of the Inner Temple, Eſq; at his Admiſſion ———	1	1	0
Mr. J. Perkins, Miniſter of Fulbourne in Cambridgſhire ———	1	11	6
A Dividend on 100 l. New South Sea Annuity, being the Benefaction of a Clergyman in Devon. deſiring to be unknown, for one Year, ending Midſummer 1735 ———	4	0	0
Mr. William Parry, Rector of Shipſton upon Stower, Worceſterſhire ———	1	1	0
Henry Andrews, Eſq; by Mr. Bromſal ———	1	1	0
Mr. Francis Southern, Miniſter of Cardington, Shropſhire ———	1	3	7½
Mr. Tho. Cook, Miniſter of Thorncomb, Devon. ———	5	5	7
Total	367	11	2½
			Bene-

*Benefactions to the Protestant Mission  
to EAST-INDIA.*

	<i>l.</i>	<i>s.</i>	<i>d.</i>
MRS. Hibbert at <i>Hampstead</i> , by the Hands of Mr. <i>Newman</i>	10	10	0
William Belitha, Esq; by the Hands of Mr. Tillard	21	0	0
Mr. Francis Fox, Rector of <i>Reading, Berks</i> , by Mr. <i>H. Newman</i>	2	2	0
A Lady desiring to be unknown, by the Hands of Dr. <i>Hales</i> of <i>Teddington</i>	25	0	0
Another Lady desiring to be unknown, by the same Hands	20	0	0
Dr. <i>Wade</i> of <i>Gainsborough</i> , by the Hands of Mr. <i>Tillard</i>	2	2	0
A Person desiring to be unknown, by the Hands of Mr. <i>H. Newman</i>	20	0	0
Mr. <i>John Drake</i> , Minister of <i>Swinderby</i> in <i>Lincolnshire</i> , towards building a Church at <i>Madras</i>	1	1	0
A Person desiring to be unknown, by the Hands of Mr. <i>Isaac Hollis</i>	2	2	0
	103	17	0

THE Reverend Mr. Professor *Franck*, of  
*Hall* in *Germany*; a Charitable Gentleman at  
*London*, who desires to be unknown; and other  
Benefactors, by the Hands of the Reverend  
Mr. *Ziegenbagen*, one of His Majesty's Ger-  
man Chaplains at *St. James's Palace*, have for  
several Years past made large Remittances to  
*East India* for the Service of the Mission:

For

For all which, the Society desire their thankful Acknowledgments may be accepted.

Benefactions to the Protestant Missionary Society to East-India.

*Benefaction to the Arabick Impressions.*

**M**R. Robert Porey, Merchant at Aleppo, deceased, by a Legacy of 100 Dollars, Turkish Computation, paid by his Executor Philip Jackson, Esq; in 28 Gold Ducats, weight 3 oz. 1 dw. 2 gr. sold at 4 l. 4 s. 6 d. per Ounce

**F I N I S.**





# An ACCOUNT of the *RATES* of Cloathing the Poor, belonging to *Charity-Schools* and *Work-houses*.

## *The Charge of Cloathing a BOY, with Yorkshire Cloth or blue Kersey.*

	<i>l.</i>	<i>s.</i>	<i>d.</i>
<b>A</b> Grey Coat with Pewter Buttons —————	00	04	10
A Waistcoat of the same Cloth —————	00	03	09
A pair of Breeches —————	00	02	08
1 Shirt of Russia Cloth 1 s. 6 d. or Doulafs —————	00	01	08
1 Pair of Stockings —————	00	00	08
1 Pair of Wash-Leather Gloves —————	00	00	07
1 Knit Cap, with Tuft and String, of any Colour —————	00	00	09
1 Band —————	00	00	02
1 Pair of Buckles —————	00	00	01
1 Pair of Shoes —————	00	02	02
<b>The Total</b>	00	17	04

## *The Charge of Cloathing a GIRL.*

A Gown and Petticoat —————	00	08	00
A Coif and Band of fine Ghenting —————	00	01	00
A Shift of Russia Cloth 1 s. 6 d. or Doulafs —————	00	01	08
A White, Blue, or Checquer'd Apron —————	00	01	00
A pair of Leather Bodice and Stomacher —————	00	02	06
1 Pair of Woollen Stockings —————	00	00	09
1 Pair of Shoes —————	00	02	00
1 Pair of Buckles —————	00	00	01
1 Pair of Wash Leather Gloves —————	00	00	07
<b>The Total</b>	00	17	07

*He likewise furnishes Men and Women of Work-houses at the cheapest Rates, viz.*

The Men at —————	01	06	09
And Women at —————	01	04	11

*As by the Particulars, which any Parish Officer may see. Or, Cloth and Serge, sold unmade up, at the lowest Prices.*

*N. B.* The different Stature of Children is allowed for in this Estimate, and any Number may be cloathed at the above Rates, by *Hen. Wayte*, at the Old Warehouse in *Woodstreet*, near *Cheapside*, *London*.